

The American Missionary

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The Apostolic Succession

THE spirit of a vocation is incarnated in its great men. The jurist, the surgeon, the teacher is inspired by the knowledge that he walks in the footsteps of those who illumined his guild by the light of their genius and enriched it by the nobility of their character. The soul of the Christian minister thrills with the consciousness that the apostles of the faith from John and Paul to Edwards and Finney and Hopkins and Gladden, summon him to the heights where they walked, to catch the vision of the Kingdom and to gain power to make Christ live again in human personality. In them all one quality is dominant.

When St. Gaudens' Statue of Phillips Brooks was placed beside Trinity Church, Boston, where his clarion voice had called men Godward through the years, it was met by a storm of criticism from doctrinaires in art, but those who had known and loved the great preacher forgot the criticisms in the sculptor's fine achievement in symbolizing the supreme impression of the man. John Watson described the function of the minister as like that of the verger who draws away the curtain from the portrait of the Christ upon the cathedral wall and leaves the visitor face to face with the crucified. When Phillips Brooks died the story was current of a letter which had been written to him by an artisan, which ran something as follows: "I like to think of you but somehow I cannot long keep my thought upon you, for, as I try to think of you, I find myself thinking of the Master, Jesus Christ."

Many years ago the beloved Joseph H. Twichell of Hartford, gave to a younger man in the ministry, to whom he was like an elder brother, this personal estimate of Constans L. Goodell, in the last generation the noble preacher of Pilgrim Church, St. Louis, and ever since its patron saint: "I had been a guest," he said, "in Dr. Goodell's home during a meeting of the American Board. When the time came for me to leave and I stood on the sidewalk looking back into his face, as from his doorway he waved me farewell, I said to myself, 'I have seen the Lord!'"—so profound an impression of Christ incarnate had been made upon his mind by his host.

When the friends of Secretary Hubert C. Her-

ring gathered in Broadway Tabernacle, following his tragic death, to pay a tribute to his memory, one after another of those who had known him intimately in the Christian movements of our day, said, as they sought to voice for the assembly their sense of what he had been, "He was a fresh incarnation of the Master with whom he walked and for whom he wrought—a mighty prophet of righteousness, a great-hearted friend, a towering personality, but above all, a man in whom Christ lived."

The parsonage produces far beyond its proportion of the ministers of today because there, so often, Christ lives again. Inspired by the father's life the son's purpose to become his messenger surmounts every other ambition and as at length he goes forth to proclaim the word he finds himself whispering to his heart the injunction of the apostle to his young friend Timothy—"Abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." Hardly less is it true of those who were nurtured in other homes of Christian devotion and were brought through the contagion of godliness into the Christian ministry.

The apostolic succession is the continuance through the years of the spirit of Christ in the life of his messengers. The church bases its expectation of its present ministry upon its reverence for those in whom Christ lived in other days. The requirement makes the shrinking soul cry out with Whittier—"I bow my forehead to the dust" and yet the minister may not deny the obligation. He must become a candle of the Lord. He can only pray that the grace of God may so abound that above all his personal deficiencies the light of Christ may shine upon the hearts to whom he ministers.

If, however, such a man, counting himself the least of all saints, brings the Christ to walk among men in this day and generation, how shall the worth of his vocation be appraised? May it be so honored that it may win to its ranks those who shall be masters of the high calling in Christ Jesus, bearing witness to their apostleship in the quality of their manliness and their power to build on earth the Kingdom of God.—C. S. M.

Some Cogitations on the Ministry

By OSCAR E. MAURER, D.D.

PROFESSOR RUFUS M. JONES, in his little book on *Spiritual Energies*, quotes from a letter written him by a young minister about to settle in a large manufacturing town. "I have before me the great work of living in the eternal God and in a humanity toiling in factories and shops. Oh, if I could only make the presence of the Eternal real to myself and my people!"

That young man had an indubitable call to the ministry. He put the first thing first. God grant that he has kept it there. "Living in the eternal God and in a toiling humanity." "Making the presence of the Eternal real." What could be more fundamental?

Church committees, however, usually estimate a man by more practical standards. What are some of the qualifications looked for? The minister must be a preacher, able to put truth into inspiring and winsome form, with that intangible quality which, for lack of a better term, is called personal magnetism. He must be a teacher so that his congregation are not only inspired but fed. He must be a pastor, with a genuine love for folks and a knowledge of human nature. He must be a priest, able to lead the people into a realm of spiritual values the way to which he knows and the worth of which he has tested. He must be an executive, visualizing practical methods by which the church's work can be made effective.

These are the qualifications which every earnest pulpit committee has in mind. Such men, however, are not over-common, and the qualities which will make them successful ministers are highly valued in other lines of service. The executive of a great industry sat with a pulpit committee and listened to them discuss the kind of a man they wanted as pastor. At the close of the meeting he contributed the terse remark: "Gentlemen, if you can find the kind of a man you are looking for, I'll start him in at \$25,000 a year to get him into my business."

To the best of his ability, a man leaving the seminary for his first pastorate will try to measure up to these qualifications. But the thing for him to do, when the consecrating hands are laid on his head, is to say from his heart's deep core, "I have before me the great work of living in the eternal God and in a toiling humanity. Oh, that I may be able to make the presence of the Eternal real to myself and to my people."

It is reassuring to have President Eastman, of the Ministerial Boards, tell us out of his business experience that young men of character, potential leaders, are at-



OSCAR E. MAURER, D.D.

tracted primarily nowadays, by opportunity to render service and to carry responsibility, and only secondarily by pecuniary considerations. That sort of testimony justifies one's faith in the right-mindedness of youth. But is it not fair to say, further, that this unconcern about salary is due to the fact that industry has begun to vindicate itself in the minds of men? They assume that a corporation will, as a matter of course, place a responsible man upon such an economic basis that he can render the best possible service, put forth the best efforts of an unworried, unharassed mind, and entertain the prospect of eventual financial independence.

Now, how is it in the case of the young man entering the ministry? He, too, wants a man's job and a man's responsibility. His first question is not, "How much does the field pay?" but "What opportunity is there for real work?" But the bare fact is that he is not justified in assuming that the corporation which he will serve will provide him an adequate living. In the majority of cases he knows, unless he is badly fooled that the salary is not adequate, that he is taking a hazard. He knows that the Christian church always has, and probably always will, bank on the willingness of its ministers to make sacrifices not expected in industrial life. In the very nature of the case it must be so. The ministry as a gainful occupation would speedily lose its very reason for being. A true man does not enter upon the great task of making the living God real to men for pay.

This situation is at once the glory of the sacred office and its shame. It is tragic that so often a devoted minister's work is handicapped, his development stunted, his self-respect undermined, not by lack of spiritual qualifications, but by inadequate financial support. He is expected to marry, for in most Protestant churches there is no place for a celibate clergy. Occasional bachelor-parsons (wince, ye recreants!) may fill their pews with tender fluttering hearts, and may insist that they notice no lack of willing volunteer helpers, but what the churches want is a Christian family in the parsonage.

It is a conservative statement that the majority of men emerging from the seminary are in debt for their education. They are in debt when they marry. The first baby puts them deeper in debt. A spell of sickness, or an operation, plunges them still deeper. People are kind, of course and do pleasant things in the way of gifts. But a pretty careful study of the facts, in connection with my work as a trustee of the Annuity

and, convinces me that church salaries are not based on the presupposition that the minister is going to save money. This is borne out by the half-apologetic argument so often made by the committee when a prospective minister is being approached, "Of course there are perquisites which help out the salary."

Ministers and their wives are just as human as any other class of people, and there are, of course, cases of extravagance and poor domestic management. But I am willing to defend the assertion that in no other professional group can there be found as conscientious a frugal use of money. I shall never forget the eagle-like wrath of Dr. Hubert C. Herring when it was suggested by a committee working out the Annuity Plan that the minister's participation in the premiums would be an incentive to thrift. His indignation crackled like electricity as his voice rang out: "Good heavens, gentlemen, do you propose to teach thrift to people who are post-graduates in that subject?"

The salary is fixed, the perquisites are uncertain, the expenses come, and before the parsonage pair know it they are in debt. There simply isn't money enough to pay for necessary expenses, to say nothing about books and subscriptions and life insurance. It is a devastating situation when a minister writing his sermon finds that he has lost his train of thought and has filled the paper with him with rows of hopeless figures which add up correctly but never come out right. And if he is any more of a man at all, something dies in him next Sunday-morning when he rises in his pulpit and sees in his congregation a tradesman to whom he is in debt.

It has been my privilege to serve for a number of years as a director of the Congregational Board of Ministerial Relief. I render such service as I can, gladly. But I come home from every meeting with applications for aid are presented and discussed, in a state of profound depression. I have the feeling of the shadow that hangs over many a parsonage comes not from the white wings of the Holy Ghost, but from the black and unclean bird of fear—fear of old age. It is not a pleasant thought that one should possess a life which, from the very nature of things, is calling, is trying to dispel fear from the lives of others.

It should not be assumed that the situation described applies wholly to those on the lower salaries. The situation is general. In fact, the minister of a great parish often feels the pinch even more keenly, on account of the cost of living under city conditions and the high living standards which he is expected to maintain are more exacting. At the end of the year a city minister, presumably prosperous, finds that his money has gone into his coal bin rather than into his shelves, although he is expected to keep abreast a little ahead of his congregation in reading, and will not do for him or his family to be shabbily dressed. He has to have a motor car to do his work. If this is generously given to him by his church, it is his upkeep—that is material for another story.

Our denominational leaders have long been aware that Dr. Odell called "the economic crime of the churches," and surely, but slowly, the churches themselves are realizing the situation. The salary curve

has not kept pace with the cost curve, but it has moved sharply upward since the close of the war, due largely to the interest of a group of Congregational laymen who have been active in keeping the subject before the churches. The Home Missionary Society, and many state conferences, now set a minimum salary. The effect of this is often vitiated, however, in the case of churches which do not request aid and consequently make their own salary arrangements.

Establishing the Annuity Fund has been one of the most important economic advances made by the Congregational churches. The progressive development of the Fund means lifting the economic status of the entire ministry to a plane of greater security. When the significance of the Expanded Annuity Plan once gets fully into the consciousness of our churches, enrolling a candidate in the Fund will be as much a matter of routine at his ordination as giving him the right hand of fellowship. Likewise, in calling a minister, churches will as a matter of course expect to assume a part or the whole of the annual premium.

But the inauguration of the Annuity Fund does not absolve the churches from caring for the ministers who will receive only a small annuity because they have joined the Fund comparatively late in life. They ought not to suffer from the fact that the denomination has been tardy in providing a pension system. Their meagre annuities need to be supplemented. And then there are the veterans, whose age prevents them from deriving any benefit at all from a Fund which is necessarily governed by actuarial principles. To these, especially, one's heart goes out. Industry is vindicating itself in the minds of its employees. Will the church fail to justify itself in the minds of men and women who have worn themselves out in its service?

Theoretically, the development of the Annuity Plan ought to minimize the need of the Fund for Ministerial Relief. But I doubt whether this will ever work out in practice. There are so many hazards which cannot be provided for in a pension scheme. The churches should build up the National Relief Fund to the point where aid can be granted, generously and regularly, wherever there is need, and, in cases of emergency, with the minimum of delay. Encouraging faithful workers to feel that they belong to a church which really cares for them is the best way of ridding such lives of fear.

But would not that tend to develop a fat and lazy clergy?

Well, here is the gist of a conversation I had recently with a manufacturer, an officer in a large Jewish Synagogue. We were discussing clerical salaries and he said, "I think that in calling a Rabbi our first duty is to see to it that he has enough to live on, to educate his children and to carry sufficient life insurance to protect his family in case of his death. And that's what we are doing for our Rabbi."

"But doesn't that encourage laziness?" I queried.

"No," he replied. "On the contrary, it's a test of character and an incentive to good work. An unworthy man soon blows up. The right kind of man will earn every dollar he gets—and that's the only kind of man we want."

From Easter to Pentecost

This program has been prepared by a committee representing a number of denominations. Congregational ministers and church workers will find many helpful suggestions. We can well make more of the Easter to Pentecost season for church membership recruiting.—F. L. FAGLEY.

Pentecost: Then and Now

NEARLY two thousand years ago the Christian Church had its first Pentecost. Something tremendous happened. Dead religious observances began to throb with new life. Preaching and preacher alike were transformed with spiritual reality. Forms were powerless. Spiritual vitality triumphed. The Christian Church entered a new spiritual epoch at Pentecost.

Will the church ever witness another Pentecost? Rather should we ask, ought the church ever to have declined from the life and power of the original Pentecost? If God is a righteous God; if God is a reasonable God; if God is a reliable God; if God is a responsible God; the Christian Church can have an essential Pentecost in 1924 on the same terms that God made for the church at its first real Pentecost. Pentecost was not only an event but an epoch. Spiritual epochs are not the product of divine irregularity, but the culmination of obedience to the laws of the Spirit.

Does America need another Pentecost? The answer is in another question: Has the Protestant Church of America the same quality of spiritual life and the same measure of spiritual power as the church described in the Acts of the Apostles? Is there any positive desperate need of heeding this promise challenge of Christ? "You will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria and to the remotest parts of the earth."

Tarry—Until

This was Christ's command to our spiritual forefathers. It was insistent. It was intense. It was imperative. A world was to be conquered. Sin in every form and in every nation was to be vanquished. There was only a human handful to begin that world conquest. They were to "go . . . make disciples of all nations" (Matt. 28:19), but in order to go equipped, they were to "tarry . . . until" (Luke 14:49). What did they face?

First, a Conscious Need. Facing the world task, they were humanly helpless. Christ "charged them not to leave Jerusalem, but to wait for the Father's promised gift" (Acts 1:4). They needed what Christ promised. Without receiving the promised gift of the Holy Spirit, failure was certain. So with the church in 1924.

Second, a Common Need. Not a person in the upper room was exempt from this need. The catalog of names in Acts 1:13 reveals that men of every temperament and talent; men and women alike; all needed the coming Pentecost. No church is omitted in the catalog of this need in 1924.

Third, a Desperate Need. Their prayer in Acts 1:14 revealed no ordinary need. Their "earnestness" told how desperate was the need. Christ's kingdom would fail unless the need was met. So will it fail in 1924.

Fourth, a Dominant Need. Their need of the

Father's promised gift became the dominant demand. They "tarried until". Nothing else would do. No body else could do.

With One Accord in One Place

Unless Pentecost is a spiritual principle as well as an historical event there is no meaning in it for the church of 1924. We need not look for a repetition of the incidental features of Pentecost. They will not recur.

What Are the Foundations?

First, Conviction of Sin. Acts 2:37, 38. They had rejected the claims of Christ, they had refused to obey his authority. Their disobedience was their sin. Sin is disobedience to the commandments of Christ as summarized in Mark 12:29-31. Where there is no conviction of sin there will be no Pentecost.

Second, Conversion from Sin. It is to have the dominion of one's life changed from the control of one's self to the sway of Jesus Christ. The will of man must be converted to do the will of God or there is no real conversion for we must continue in Christ.

Third, Consecration to Service. Acts 2:43-44. Spiritual awakenings which do not result in personal sacrificial service for others are a counterfeit Pentecost. The real test of Pentecost is not how I feel but how I make others feel.

The Day of Pentecost, June 8

Pentecost followed Easter. Christ did not cease his work with the resurrection. Neither should we lessen our purpose to secure new disciples for the risen Redeemer. The Commission on Evangelism appeals to every Congregational Church to intensify instead of relaxing evangelistic endeavor from Easter to Pentecost. Continuous evangelistic public meetings have been held in most of the churches preceding Easter. Individual evangelism has not been overlooked. Whatever circles or groups a pastor may have formed in his church to assist him in the work of personal evangelism should be reinforced both in spirit and numbers for the period between Easter and Pentecost.

Concerning the first Pentecost there was this record: "On that one day about 3,000 persons were added to them (Acts 2:41). Later the record states: "Also, day by day, the Lord added to their number those whom he was saving" (Acts 2:47). Still later is the entry: "The Church, however, throughout the whole of Judea, Galilee and Samaria, had peace and was spiritually built up; and grew in number by the living in the fear of the Lord and receiving encouragement from the Holy Spirit" (Acts 9:31). A real Pentecost always has continuous entries of spiritual triumphs and increasing numerical strength.

Every minister should present to his people some imperative phase of personal evangelism, and by whatever method he may deem best actually commit his people to personal consecration in religion.

Why Ask People to Join the Church?

By FREDERICK L. FAGLEY

First: Because every man and woman needs what the church has to offer in instruction, worship and fellowship.

THE church is the school of God. Vital instruction is given continually to young and old, by sermon, Bible reading and in formal teaching concerning the meaning and value of life. To live a good life people must know what is good and how all they know unless they be taught?

The human soul "seeks communion with the divine in worship." Without the refreshment of the soul, life grows hard and drab. With the renewal of the spirit which comes only through worship we feel the presence of God and understand more fully his will for each one of us.

Without fellowship human life is lonely, fearful and far below its best. Through fellowship the strength of each one is multiplied by the strength of all, the channel of life is deepened and the current is increased. Life becomes warm and friendly and the spirit of the Kingdom comes into the hearts of men.

Second: The community needs a strong religious body at its center which will give tone as well as direction to the stream of community being.

There must be some spiritual center of life. Just as the individual to be his best must have a quickened soul, so must the community, which is but the individual writ large, have its spiritual being inspired and refreshed by a vital spiritual force at its center. From such a spring of vital force flow many streams of beneficent influences which find their ways—often unseen—into every relation and element of community living. That the community may have a soul, the church must be active, a power house of spiritual force. This the church can do only when men and women of spiritual power unite their lives in one great fellowship for unselfish living. A man lives far below his best who withholds from his community what he can freely give by uniting in the worship and service of the Christian church.

Third: The world most grievously needs the uplift and leadership of the Christ.

Force has done its best, or worst, to make the world a better place to live in. Science and industry and wealth have all had their day in court. Diplomacy, the game of kings," has been played with nations as pawns, and half the world is hungry and weary and fearful. The cry of children and the sighs of widows are continually in our ears, and our souls are burdened with the wreck of nations and the downfall of morals and the slow decline of ideals. What a world the leaders in politics and industry have made for us and for children!

More wealth, more inventions, more armies, more diplomacy cannot bring peace and happiness to man-

kind, for these are not the sources from which human blessedness comes. The life of man is a spiritual fact, living is a spiritual experience, and only by spiritual forces can human life be redeemed from fear and greed and envy and evil.

The one power in the world today which can bring peace and fellowship is the power of God. The instrument ordained by divine providence is the church of the living Christ. The effectiveness of the power of the divine for regeneration of the world depends upon the willingness of men everywhere to unite their lives under the leadership of the Spirit of Christ, that through his church—pure, powerful, self-forgetful—the nations shall be led to know the will of God and be given strength to be the agency of the divine in bringing to this troubled world of ours the Kingdom of God with all its blessings and its peace.

Never were individuals more anxious to know what is right, never were communities more willing to follow the church's leadership and never were nations more needy for the power of the divine than today. What a day in which to preach the Gospel of Christ and to call all men everywhere to unite their lives with their brethren in the church of Christ, that his Spirit may be made known in the world about us and his will be done by all mankind!

Treasurer's Annual Report

Commission on Evangelism and Devotional Life for
Year Ending March, 31, 1924

FRANKLIN WARNER, Treasurer

RECEIPTS

Balance on hand, April 1, 1923.....	\$ 21.76
Grant from C. H. M. S.....	13,200.00
Grant from National Council.....	1,000.00
Borrowed from the National Council.....	2,000.00
Sale of Literature.....	15,271.91
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	\$31,493.67

DISBURSEMENTS

	Budget	Lit. Acct.	Total
Salaries and Labor.....	\$3,656.33	\$ 8,656.33
Printing, Advertising and Publications	1,600.00	\$15,240.69	16,840.69
Postage and Express.....	800.00	1,187.63	1,987.63
Shipping	400.00	500.00	900.00
Travel	1,552.04	.....	1,552.04
Rent	440.00	.....	440.00
Telephone and Telegraph..	142.49	142.49
Incidentals	390.88	390.88
Equipment	172.02	172.02
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	\$14,153.76	\$16,928.32	\$31,082.08
Balance on hand.....			\$411.59

Preparing for the 1925 Every-Member Canvass

By WILLIAM S. BEARD, *Secretary of Promotion, The Commission on Missions*

“**E**VERY church should certainly appoint the director of its next Every-Member Canvass before the commencement of the summer vacation,” thus recently urged one of our Congregational laymen.

The Plymouth Church, Lawrence, Kansas, having discovered that its remarkably successful canvass held in December, 1923, was largely due to its painstaking preparation, appointed last January—four months ago—the man who will have in charge the next Canvass, which will not occur until December 7, 1924.

A state in the Mid-West is suggesting that one of the local church delegates to the state conference be the director of the next Every-Member Canvass, and the meeting of the state conference is in May.

It is this spirit—eager, diligent, insuring victory with foresight, calculation and unremitting toil—which is increasingly manifest in so many Congregational churches in various sections of this country. It is this spirit which The Commission on Missions is seeking to capitalize. If, however, this spirit is to secure adequate results; if all our efforts are to be characterized, not by interference but by harmony, then the first essential is that every section of the country shall know what all the others are thinking about and determining to do. This does not look toward standardization—it does look toward cooperation and, consequently, achievement. We submit, therefore, certain features of the 1925 Every-Member Canvass program about which all the states seem to be agreed.

The Initial Step—Conference With State Leaders

In response to requests from the superintendents of state conferences, and by the authorization of The Commission on Missions, at the conclusion of the mid-winter meeting the Secretary of Promotion undertook to meet in their several states the leaders of the various conferences of the country. These groups comprised the state superintendents and his salaried associates, members of boards of directors, members of benevolence and apportionment committees, pastors and laymen, especially those who had a part in developing the 1924 Plan, women who are officers of Branches and Unions, and secretaries or district secretaries, if such were resident at any point.

These meetings, which lasted from two to six hours, grouped themselves around four main considerations:

First: a report as to the probable local and national apportionment receipts for 1923. At this writing the total appears to be, in round numbers, a little in excess of \$3,100,000—a gain of about \$145,000 over 1922.

Second: Representatives of the state or district in question made statements as to the successes and failures of the 1924 Every-Member Canvass Plan, to which the Secretary of Promotion added the narrative of other states.

Third: The above reports were followed by frank and full criticism of the literature and other promotional helps issued by The Commission on Missions last year, of which careful notes have been taken, to the end that the mistakes of last year may be avoided this year.

Fourth: Careful consideration was given to the suggested 1925 Every-Member Canvass Plan, particularly its major modification which looks to a larger use of the women leaders.

By the time this issue of THE AMERICAN MISSIONARY reaches its subscribers, only two states or districts in the entire United States will have been unvisited—namely, the District of the Southeast and the colored churches of the South. These sections are omitted only on account of time limitation.

It cannot be noted too often that the denomination is more favorably situated this season, from the standpoint of effective work, than ever before. At the annual meetings of the several benevolent societies held in October, 1923, in conjunction with the meeting of the National Council, identic action was taken by each society making The Commission on Missions a formally designated promotional agency of each society, and guaranteeing for two years its share of The Commission's budget. A copy of this action may be found in the minutes of the 1923 National Council.

Since that time the executive committees of the three Woman's Boards and of the Home Missionary Federation have also taken this identic action, the only difference being that the financial guarantee is for a single year. Write your State Superintendent for a copy of the Plan and note Objective 7. The point deserving emphasis is this: All our missionary agencies have a better organized relationship for promotional purposes than ever before. They have consciously and purposefully related themselves in order that they may be able to be increasingly helpful to the local church in connection with its own financial problems. They are no longer each striving for their several financial goals alone and independently—but they are a family working together to help the churches attain one magnificent objective—namely, the entire apportionment.

With reference to the possibilities of publicity service from the young people, we gladly report that the states are more determined than ever to make full use of the young people along these lines, though this is only one of the many openings for service of which our youth will avail themselves.

The Commission on Missions thus has the reaction in each state or district in the entire country as to the value of last year's promotional methods; is able to modify suggestions to the several states in accordance with information thus received, and to become a clearing house of information in promotional matters, so that each section of the country may profit by the experience of every other.

The Suggestion of a Program—The 1925 Every-Member Canvass Plan

The 1925 Every-Member Canvass Plan, which was approved by the Superintendents' Conference and The Commission on Missions at the midwinter meeting, and which has been thoroughly discussed by groups in various parts of the country, is practically the same as that of last year, except for one very significant modification which will be noted later.

It will be recalled that the main Objectives of the 1924 Plan were to secure the use of the Every-Mem-

ber Canvass method by every Congregational church in the country, and to render such aid as might be necessary to help the churches stage a thorough-going canvass; to develop the same sense of responsibility with reference to the budget for the world-wide work as maintains concerning the budget for the local church, thus making these budgets two phases of a single proposition rather than a pair of competing enterprises; to develop lay leadership.

It will be further recalled that the type of organization suggested for the realization of these Objectives was a state committee, with an association director, a layman, and an associate field worker, a pastor, representing each association; with two types of meetings—a state council and a series of association councils—for making the plans effective in the several areas.

These Objectives the states are desirous of re-establishing as the goals of the 1925 Canvass, the main modification being a provision for the larger participation of Congregational women.

The state leaders gladly, and of their own volition—recognizing the worth of the Plan as employed last year—are moving forward to a refinement and perfection of it as modified in connection for use in the 1925 campaign.

Write to your state superintendent for a copy.

Approach to Canvass Preparation—The Areal Conferences

The 1925 Every-Member Canvass campaign will actually commence with the holding of the Areal Conferences. No group of state leaders is prepared to tackle its task in a given conference until it has all possible counsel from the successes and failures of those who are doing similar work in adjacent territory. To this end the Areal Conferences, where approximately two days will be spent facing such questions as the following:

How can we refine and perfect our Every-Member Canvass work of last year?

What were the weak points of last year's effort, and how may they be strengthened?

What are the latest developments, from the standpoint of new work or expansion of old work, in the several states?

What are the latest reports from the various departments of the world-wide work as to achievement and need?

How can we strengthen our missionary education plans?

What new materials and new light are available in this particular?

A detailed study of the new promotional helps and their various uses.

The development of a plan for economical and effective sampling and distribution of literature.

A study of the Every-Member Canvass responsibility of the various state and church groups.

A new study of the financial problems of the local church.

A chaplain will have in charge the devotional periods of each conference, and each of the conferences will begin with a celebration of the Lord's Supper.

To these conferences in their respective areas will come the state superintendents and other salaried offi-

cers of the state conference, the national and district secretaries of societies resident in the areas available, and, we hope, at least one layman and one woman from each state in the district, and any others interested who will come at their own expense.

There will be three of these conferences.

The first will be held in the Union Church, Boston, May 28 and 29, for the states in the Atlantic Coast District.

The Areal Conference for the Mid-East will be held at Sawyer, Michigan, or Chicago, Illinois, June 2 and 3.

The third Areal Conference will be held in the First Central Congregational Church, Omaha, Nebraska, June 5 and 6, for the area of the Mid-West.

The West Coast, on account of distance and expense of travel, will very probably work along somewhat different lines.

The Program Within the State—State and Association Councils

The Areal Conferences will be followed by State Councils in September, to which the state leaders will invite the Association Directors, Associate Field Workers, Branch and Union representatives, and one spokesman for the national societies to present the case for the world-wide work. Thus the people of the state will study the immediate Every-Member Canvass problems of a given state as such have been studied in the large at the Areal Conferences.

At certain points the State Council will be held in conjunction with the state conference. Many superintendents will testify that the spirit of the state conference meeting last fall was absolutely transformed by the State Council, which was in session the day prior to the state conference meeting.

Shortly after the State Council, Association Councils will convene, also under the leadership of the forces of the state, sometimes held with the association meetings and sometimes separate. The pastors and directors of the canvass in the local church will spend one or two sessions of a day refining and perfecting the technique of the Every-Member Canvass in order that it may be more effectively used in the local church; facing afresh the great missionary problems of the denomination, and becoming spiritually reinforced for the great task which confronts them.

This is a rough outline of the 1925 approach to the great task.

You, friendly reader, we assume will be glad of this detailed statement. It certainly has value for every loyal Congregationalist who wants to know what his state leaders are thinking about and talking about; who wants to know what is involved when the leaders ask for service.

Probably to some this will seem to involve a tremendous lot of hard work, to which we reply frankly that the assumption is absolutely correct. It does involve more hard work than any of us have any idea of. But well directed, hard work is the only way to any accomplishment. We cannot expect God to do one thing we can do ourselves. Again, the issue is worth the toil. For a Christian America and a Christian World—these are our slogan and our ideals. The attainment of these goals is worth the best that any man has to offer.

Some Old Memories

THEY are sixty years old and more. One who has come to the period of reminiscence loves to dwell on old times and prate about them. This shall be my apology for intruding upon the pages of THE AMERICAN MISSIONARY. I have no idea that this will result in the immediate conversion of any of those who may spend their valuable minutes upon them. Their direct usefulness I am unable to see for myself. If I may have pardon in advance, I will never do so again.

I was thinking about the doctrinal questions that are beclouding our theological skies. The air, so full of religious interrogation points, has recalled my examination for admittance into the ministerial ranks a half century ago. The questions of the "Council" in the light of today make me laugh; they are so far away from what would come to the surface now. I had preached a month or so previous to my installation, and in avoiding all outworn phraseologies and theological terminologies had brought myself, as it appeared, under suspicion. I might be dangerous. The Council was going to find out; so with questions and cross questions they "improved the time." I soon realized that they wanted me to believe what I didn't believe. They labored to throw light on my darkness, until finally the beloved old chairman in half despair brought the trial to a close by asking if I considered myself "to be in harmony with the opinions and views held by the members of the Council." There was only one reply to make to this, and I made it, saying, "To answer this, it would be necessary for me to examine the members of the Council. I could say, however, that I was sound, and I hoped they were."

How sure they were that they knew. They were certain of a kind of inspiration that no one holds now whose opinion counts for anything. But they were good Christians nevertheless.

"Our little systems have their day.

They have their day, and cease to be."

After this successful installation came an experience as pastor. The church was using for its hymns the old *Watts and Select*. There were no musical notes, and most of the hymns belonged to the sixteenth century, and had been in use from the foundation of the church. In conference with my officers, I proposed to put this collection out, and introduce the *Plymouth Collection* with its musical notes, the most modern hymn book then in use. It did not lack cheerful hymns such as:

"My thoughts on awful subjects roll."

"Lord, what a worthless worm am I,"

and others as joyous which the congregation might sing gleefully. But, on the whole, it was a good collection. My officers urged me not to try to change. The attachment to *Watts and Select* was one of long use. People loved it. It was next to the Bible. Besides, it couldn't be carried through. The chairman of the Board of Trustees was influential and conservative. He would certainly oppose it. Any such change would have to be over his head. Everything is happy and pleasant now. Why start a question to make opposition now? Nevertheless, I greatly wished the new

hymnal. I learned that my chairman had a son exceptionally skilled in music and an organist in a commanding church with modern ideas of church music. Upon this hint, I spake. Calling upon the man who was to oppose, I inquired about his musical son, and presumed the church where he led the music must be fully up to date with modern hymns. "Of course; certainly; he wouldn't have anything else." "Well," I said, "I wish we were up to date, too. We are far from it. However, we can't change." I informed him about the *Plymouth Collection*; we ought to have such a book as that, but I was sure there would be opposition, and I shouldn't like opposition. No doubt his son used the *Plymouth Collection*. He replied, "No matter about the opposition, I think I can bring it about. You leave it to me." In a month or so the *Watts and Select* was out and the *Plymouth Collection* was in.

In doing things we sometimes gain by indirection. The curve is shorter than the straight line. The longest way round is the shortest way home. A loving cup has two handles that we may take the right or the left. When the question came up, I simply had to approve.

It was in this same church that I received on one occasion a thrill which was a great stimulus to my intellectual growth. I had preached at an afternoon service, and felt that I had failed. I had sold my birthright at noon for a mess of pottage. It was too soon after dinner. I wrote upon the margin of the discourse, "Failure," and filed it away. Five years afterward the time came when I needed a sermon, did not have it, and could not write it. I went to the files. Looking over my discourses, nothing would do. I felt that I had been preaching all these years to a long-suffering people. At length, the discourse marked "Failure" arrested my attention. I read it; it interested me; and I determined to preach it. I gave it *verbatim et literatim*. I did this in the morning service when the air was full of ozone and I was also. At the close of it, the recognized literary lady of my congregation came up the aisle and addressed me: "I wish to thank you for this sermon. I heard you preach on the same text four or five years ago. I remember it well. There is no comparison between these two discourses. How you have grown!" I assured her that it was a profound satisfaction to know that I had grown during the past five years. It was another lady who once said, "I thank you for the sermon today. I always liked that sermon."

There is a preacher in Kansas who should have his salary raised for making the following announcement: "Brethren, the janitor and I will hold our regular prayer meeting next Wednesday evening as usual."

The congregation which has just presented its pastor with a large pulpit clock may reasonably be suspected of mixed motives in its choice of a present.

When a man begins to realize that he knows next to nothing he's on the road of wisdom.

THE AMERICAN MISSIONARY ASSOCIATION

THE remote parts of the earth are nearer to us than ever now that we have four of our own graduates working under the American Board in Africa. Mr. and Mrs. Coles, who have recently joined Mr. and Mrs. McDowell, are making themselves useful in Africa—Mr. Coles in the industrial work of erecting the buildings for the new mission station and Mrs. Coles in alleviating suffering and teaching the natives how to live in a more healthful way. She received her nurse's training at our College Hospital. It thus appears that when one supports Talladega College, he is also helping to bring the light to Africa.

* * *

Was it Charles Lamb who said: "No, I do not want to meet that man, for if I did, I might like him"? It is always dangerous to know people really well, for most people improve upon acquaintance. People we do not know are nearly always more or less suspected and feared, especially when they belong to a different race. To a child the first black man is a source of terror; and when Livingstone would walk into an African kraal, where no white man had ever been, the natives fell on their faces in fear. Most hatred and prejudices grow out of ignorance.

Just now the Yellow Race is being held up as a menace and, like the goblins, every one is told "The Japanese will get you if you don't watch out." Well, if you are determined to hate the Japanese, then do not know him, for if you really know him you will find him to be a man very much like one of ourselves.

And if you are determined not to get this friendly touch, do not read *When the East is in the West*, by Maude Madden. Here is a human document. She does not try to argue the case through and it is not a document which could be placed in the hands of the Congressional Committee on Immigration for to them sentiment and human feelings are ruled out as "incompetent, irrelevant and immaterial," as the lawyers say, even if they are to be admitted as possible behind a yellow skin. They know that the tables in their hands say there are so many Japanese here, they own so much land, they rent so much more, they raise so many canteloupe and strawberries and compete with so many "Nordics." Always you must talk of a race and not of individuals if you will be hard of heart. "Get down to cases" and you are lost just as Lothrop Stoddard would have been and he would not have written one of the most inhuman and pernicious books of the last decade, *The Rising Tide of Color*.

Miss Madden just "gets down to cases"—real humans, women with little children, fathers with families and fathers' hopes, ignorant immigrants, ignorant of American ways and bewildered; lost ones who have turned aside from the path of virtue (not exclusively a Japanese characteristic) and then those who have been touched by the hand of Jesus and led back. And above all (at least to these one hundred per cent Americans

it will seem above all) those who have come and yearn for Americanization and long to be taken into the great and fearfully diverse American family.

But read it and see these your brothers and sisters and ask yourself if aside from the skin and tongue there is anything which shuts them from the great family of human brotherhood.

* * *

A hospital for colored people, known as the Brewer Hospital, has just been opened by the Association at Greenwood, South Carolina. The building stands upon the spacious campus of the Brewer Normal School with which it is closely connected. Though plain, it is pleasing in appearance and is well planned in accordance with modern scientific principles of hospital construction. Its equipment consists of nothing else than first-rate, up-to-date instruments and appliances.

The hospital provides beds for twenty-four patients in two public wards, two semi-private rooms and two private rooms, besides operating room, admitting room, Superintendent's office, dining-room for nurses, kitchen and laundry, etc.

Brewer Hospital is the result of a very interesting and quite unique partnership between the citizens of Greenwood and the A.M.A. Half the cost of the building is provided for by the Association and the other half, equally divided between white and colored folk, has been raised by the people of Greenwood. Our Sunday Schools and other friends have been asked to furnish funds for equipment. This money is gradually coming in.

One of our finest donations comes from the Lincoln Hospital of New York City in the shape of the loan of Miss Ford, the Superintendent of the Nurses' Training School, who has charge of more than two hundred nurses. She was released by its Board of Managers that she might go to Greenwood the first of April and spend several weeks there without expense to us, opening the hospital and organizing the Nurses' Training School, which is, by the way, an exceedingly important feature of the enterprise. Miss Ford took with her Miss Lee, a colored graduate nurse from Lincoln, who will become the head nurse at Brewer. We are now looking for a white superintendent.

The physicians of Greenwood, both white and colored, are most cordial in their support and are generously planning to work in full cooperation with the institute both in the wards and the operating room.

Brewer will be the only place within a radius of fifty miles where colored patients can be received for medical and surgical treatment—a region that for an equal white population provides six hospitals.

When one remembers that up to the present time even major operations must be performed either in a doctor's office or at the Negro homes we can see how much it means to these people that they are now to have a place of their own for the healing of their sick.

Moral Disarmament

By Secretary GEORGE LUTHER CADY

A WARLESS WORLD!" What a fascinating slogan! How it appeals to the imagination! You have only to shut your eyes and permit to pass before you the millions upon millions who in the ages past have suffered the unspeakable agonies of war and with them the unborn hosts who will yet be food for cannon, and in the face of such an awful sight the call to enlist in this new crusade becomes irresistible.

But war is not a cause, it is a result of spiritual forces, malignant and discernable. War will not be cured by scrapping navies and armies, cannon and muskets; for armaments are not the cause but the instrument of the Spirit of War. The Washington Conference for Disarmament was an honor to our nation and to the great leadership of Harding and Hughes; but you can scrap all your armaments, sink the navies in the bottom of the sea and turn all your swords into plough shares and your spears into pruning hooks and yet if the spiritual causes are untouched and untransformed—race prejudice, race arrogance, race and national ambitions, color hatreds—these will find new armies and new navies and will invent more deadly gases, leaving even "Leagues of Nations" and "World Courts" twiddling their thumbs.

In the same Washington Conference Lord Balfour uttered by far the greatest sentence when he said, "*What we need is moral disarmament.*" For H. G. Wells well reminds us that "the present system unless it can develop a better intelligence and a better heart, is manifestly destined to foster fresh wars and to continue wasting what is left of the substance of mankind until dissolute disaster overtakes us all."

It is at this point that the Japanese question in California becomes important out of all proportion to its size. It is impossible for America to go on insulting a proud and free people in terms of *The Pride of Palermo*, one of the most vicious books which has been written since *The Leopard's Spots* was spewed out upon us—it is impossible for us to insultingly discriminate against the Japanese while we open the gates of Ellis Island to the thousands from whom we recruit most of our bootleggers, anarchists and Bolsheviks, and still maintain world peace. It is equally impossible for us to pride ourselves upon our democracy while a whole race among us is denied "life, liberty and the pursuit of happiness"; just as it will soon be impossible for us to face the Japanese people with our

Christian missionaries while here we violate every principle of Christian brotherhood, for they will readily reject those who cry "Lord! Lord!" and do not the will of my Father."

Secretary Hughes well calls the attention of Congress to the danger in the present proposed Immigration Bill: "The Japanese are a sensitive people, and would undoubtedly regard such legislative enactment as fixing a stigma upon them. I regret to be compelled to say that I believe such legislation would largely undo the work of the Washington Conference on the Limitations of Armaments, which so greatly improved our relations with Japan. The manifestations of American interest and generosity in providing relief to the sufferers from the recent earthquake disaster in Japan would not avail to diminish the resentment which would follow the enactment of such a measure, as this enactment would be regarded as an insult not to be

palliated by any act of charity." Unless the voters arouse themselves it is evident that this warning will fall on deaf ears of men who have ridden into power on a wave of race prejudice and whose eyes and ears are fixed only on next election.

In that wonderful volume of Prof. Ellwood on *The Reconstruction of Religion*, he says, "when one contemplates the strife and hate of our present world, one might be pardoned if he

claimed that the world needs good will more than science or art, yes, even more than food or shelter." Standing in the shadows of that terrible ordeal through which the world has just passed, Christian America needs to realize that there are no economic values which we may not well sacrifice to increase the world's good will.

Later.—Since writing the above, America has been shocked and disgraced by the action of Congress not only denying Japan equality in the Immigration percentage but adding an exclusion clause in spite of existing treaties. It is a gratuitous insult to the one nation on the Pacific which has been most friendly and with whom relations had grown more and more cordial. What it means to the future of international relations and to the cause of Missions is shown by these words taken from the *Asahi*, one of the most liberal papers in Japan, "The land of Christianity, humanity and liberty has disappeared." Of the present Congress one may say, as Leacock said of a certain individual, "That man never thinks; when he thinks he thinks, he just rearranges his prejudices".

A PRAYER FOR DELIVERANCE FROM RACE PREJUDICE

By MORNEY WILLIAMS

O GOD, who hast made man in thine own likeness and who dost love all whom thou hast made, suffer us not, because of difference in race, color or condition, to separate ourselves from others, and thereby from thee; but teach us the unity of thy family and the universality of thy love. As thy Son, our Savior, was born of an Hebrew mother and ministered first to his brethren of the House of Israel, but rejoiced in the faith of a Syro-Phœnician woman and of a Roman soldier, and suffered his cross to be carried by a man of Africa, teach us, also, while loving and serving our own, to enter into the communion of the whole human family; and forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died, or injure any in whom he lives. Amen.

How Not to Solve the Race Problem in California

By Assistant Superintendent PAUL B. WATERHOUSE

IT is inconceivable that less than 100,000 Japanese on the Pacific Coast, industrious, law-abiding and peaceable, could be a menace, or create a national and international problem. The fact is, that since the Gentlemen's Agreement effectually put a stop to large immigration of Japanese to our coast, there has been no menace from immigration, and the problem has been foisted on California and the country at large by a deliberate, persistent, insidious propaganda of half-truths, that have made their direct appeal to race prejudice and hatred.

Take for example the immigration question and the Gentlemen's Agreement.

"Why, I thought," said one Congressman in a personal interview with the writer, "that thousands of Japanese were still pouring into this country in spite of the so-called Agreement. At least that's the impression I get from reading the papers and the Johnson report on the Immigration Bill."

"Yes," I replied, "that is just exactly the impression it was intended you should get. But for the sake of exact information, please glance at page thirty-nine of that same report where it shows the increase or decrease of population in continental United States by arrivals and departures of aliens, for the last six months ending December 31, 1923. Now run your finger down the column showing the increase or decrease of population due to immigration and what do you find? Our Mexican population has increased over forty-six thousand in six months, German over eighty-three thousand, Hebrew, forty-four thousand, Slovak in-



REV. PAUL B. WATERHOUSE

creased by five thousand. How much of an increase of Japanese population by immigration do you find? None! In fact there has been a decrease of over seventeen hundred during the last six months. This is not merely a sudden temporary condition either, for the records show that in the past three and a half years over five thousand more Japanese have left this country than have come in."

"But," replies the Congressman, "the Johnson Report on this immigration bill says that 'under the agreement thousands of Japanese women have come in as laborers, designated on the manifests and in the reports as such,' and that of course, ought not to be permitted."

"Please look at the official report of our Immigration officials, and

see how many Japanese women entered continental United States designated as laborers. Last year there were just forty-six, two years ago there were only thirty-one and three years ago there were one hundred and twenty-five. So you see that that so-called menace is practically nil."

"Then why does the report say 'thousands'?" asks the Congressman.

"Well, the report goes back to fifteen years ago and adds up the total for the whole fifteen years to get four thousand eight hundred women who came in as the wives of laborers and therefore designated as laborers. So you see that Mr. Johnson can say 'thousands,' but he doesn't bring you up to date."

"I stand for the protection of our American citizens and if it means insulting another nation, why then I say, insult them!" says a Congressman from Oregon,



JAPANESE FARMERS IN CALIFORNIA

in referring to the Japanese exclusion clause in the proposed immigration legislation.

"Most certainly our American citizens should be protected, but before we go out of our way to insult our neighbor nation, let us see if the facts warrant it, and if there isn't a better way of accomplishing the same results. During the fifteen years that the Gentlemen's Agreement has been in force, twenty-two thousand more Japanese men, mostly of the laboring class, have left this country than have come in, and the total net increase of Japanese by immigration into continental United States during that time has been only 8,681, consisting entirely of women and children, who were rightfully admitted under the Agreement. The net increase of Mexicans during the past six months was 46,858, more than five times as great an increase of Mexicans in six months as of Japanese in the last fifteen years. When we take those facts into consideration we realize that perhaps the protection our citizens need is not from a bogus immigration menace, but from just such un-called-for legislation which ignores our word of honor with Japan and threatens to involve our whole country in international difficulties, without any corresponding benefit to us. If there were no other way, the case might be different. If you object to the Gentlemen's Agreement, even though it has been strictly kept by Japan, then the proper way is for Congress to ask our Executive Department to confer with Japan in a frank and courteous way and have the agreement modified or a new treaty made which would clear away the objections. Certainly Japan has shown herself willing to go more than half way to bring about right relations with us."

Hon. Elihu Root said, "There never has been in this country, so far as my observation and reading go, any more dangerous and persistent misrepresentation regarding the relations, the purposes, the character of another country with which we have relations than in the case of the relations between the United States and Japan. . . . For many years I was familiar with our department of foreign affairs. . . . During that time the thoughtless, malicious section of the press was doing its worst. . . . I say that during that period there was never a moment when the Japanese Government was not frank, sincere, friendly."

Let me illustrate how the California press has apparently been doing everything in its power to keep the people stirred up against the Japanese.

On December 5, 1920, the Japanese young men of Central California meeting in conference at Fresno, passed the following resolution: "We, the Japanese young men of Central California, in consideration of the situation confronting us, declare that we shall do our utmost for the Americanization of our people in America."

A few days later the Japanese Exclusion League gave out an entirely different version of the same resolution as follows: "We are firmly resolved that Central

California, as the impregnable fortress of Japanese development in America, shall be defended to the death-blow at whatever sacrifice." To this distorted version the newspapers and news agencies gave unstinted publicity. The Japanese tried to correct the error, but in vain. To the newspapers the false news was good news, helping to keep the fires of hatred burning hot, but any statement attempting to set it right was no news at all.

The Los Angeles *Times* on March 12 of this year gave publicity to a statement by Mr. McClatchy to the effect that "if the existing conditions continue, ultimately the Japanese will exceed the whites in California." When as a matter of fact that paper knows very well that it is not true, that under the existing conditions it is absolutely impossible. Elsewhere it boasts that California's white population is increasing by leaps and bounds, that in ten years her white population has increased by the enormous amount of one million forty nine thousand. During those same ten



AMERICAN-BORN CITIZENS' CLUB, LOS ANGELES

years the Japanese population from all sources, including births, did not increase even forty-nine thousand. At that rate how long would it take to make the above statement come true? But still they go on trying to create in the mind of the unsuspecting public the fear of a menace which does not exist in fact.

If we take everything that the politicians and newspapers tell us about the Japanese at face value and believe it, there is not a single person in the country who wouldn't fear a Japanese menace and urge drastic measures in self defense. But there is at present an ever-increasing number of people, even in California, who are strongly opposed to this propaganda of race prejudice and are beginning to stand out against it.

A little group of Japanese in Hollywood wanted to build a Christian church where they could worship God and work for the Christianization of their fellow countrymen. The patriotic American Legion got up a mass meeting to protest against this menace to the welfare of Hollywood. The house was "packed" with anti-Japanese sympathizers and the speakers proceeded to vilify the Japanese in every conceivable way. One of the local Congregational pastors together with two

of his church members attended the meeting. When they started to leave, being unable longer to endure the violent language of the speakers, they were hissed out of the room and jeered at as un-American, merely because they were known to stand for a just and fair treatment of the Japanese.

But the Legion over-reached itself that time, for there was an immediate reaction on the part of the saner people of Hollywood, and resolutions were passed characterizing such methods as "un-Christian and un-American, productive of race hatred and subversive of American ideals of equal rights and fair play," condemning such procedure as "at once dangerous to our republic and unworthy the citizens of this community and of the country."

The problem of the cultural assimilation of alien groups in the East is far greater in magnitude and complexity than that of the Japanese in the West. As a matter of fact, the Japanese are the only alien race in America that has initiated, financed and carried out a campaign of Americanization for their own people. If those Japanese who are already here were given equal opportunity and equal protection of the law, the race-contact problem would solve itself in two generations.

But up to the present California and the Pacific Coast States have given us the very best example of how *not* to solve a race problem, and how best to preserve and perpetuate the worst kind of race prejudice and hatred, the seed for continual friction and international discord.

The most objectionable feature of all is the invention of what Dr. David Starr Jordan calls "that evasive and insolent phrase, 'aliens ineligible to citizenship,'" which is a real menace to our American democracy, and which will do more than any other one thing to create and perpetuate the very problem which we profess to desire to solve. This phrase is harmful because it is aimed at certain races solely because of race and not for any inability to measure up to our standards of education, morality and personal qualifications.

We label a certain class of earnest, hard-working

people as "ineligible to citizenship" and then blame them for not taking out naturalization papers and declaring their intention of becoming American citizens. "They don't become good citizens because they are ineligible to citizenship," and then we turn around and say, "They are ineligible to citizenship because they don't become citizens." And so we go around and around in that vicious circle without coming any nearer to a solution. By the use of this term we create a class of people in our democracy, deprived by law of all incentive to good citizenship, and who are compelled by law to remain forever aliens. By this term we discriminate against certain individuals, depriving them of the common rights granted to others. By this term we prevent them from owning their own homes, drive them off the land where they have been a productive

asset to the state, and condemn most of them to be dependent day laborers instead of independent home makers. What great benefit do we derive from all this discriminatory legislation? None. Aside from being a sop for certain hot-headed individuals and organizations that are nourished on race hatred, we gain nothing whatsoever. We sacrifice our high ideals of equality and democracy on the altar of prejudice and hatred. It means

that we are taking a step backward in our efforts toward international justice and good will, and are throwing another obstacle in the way of World Peace.

As Christians, what does it all mean for us. It means that if we are going to sit still and do nothing, raise no voice of protest against this unbrotherly and un-Christian attitude, and by our silence give the impression that we approve of these methods, we might just as well call back all our missionaries from the Orient. It is little use to preach Christianity to the Oriental across the seas if we cannot practice it on him here at home. In Japan there are over eight hundred thousand non-Christians to every missionary and on our Pacific Coast there are about that many Christians for every Japanese, and it is up to us, individually and collectively, to show them the Christian spirit of brotherhood.



IN A JAPANESE FLORIST'S GARDEN

Thirty Years of Musical Ministry

A UNIQUE and significant service was held March 30 in St. George's Episcopal Church, New York City. It was the celebration of the thirtieth anniversary of Harry T. Burleigh's connection with the choir and the musical life of the church.

When Mr. Burleigh applied to the director of music of St. George's, thirty years ago, he was one of

sixty applicants, and the only Negro. He was chosen and, through the intervening years, he has been the sole representative of his race in the large white choir, always respected, and his great talents thoroughly appreciated.

St. George's, the church home of many people prominent in the business and civic life of New York, seized its opportunity to do a great constructive community

work when European immigration changed the character of the surrounding neighborhood. Year after year Mr. Burleigh has had his part in St. George's nationally-known career of usefulness. Both through his fine voice and by his musical compositions he has been a comfort and inspiration to thousands. As a composer he has gained international recognition through his interpretation and adaptation of Negro spirituals, those melodious and reverent tone poems which Dvorak has declared are America's chief contribution to great music. When Dvorak was in America it was Mr. Burleigh who introduced him to the beauties of the Negro spirituals, some of which the famous composer incorporated in his "New World Symphony."

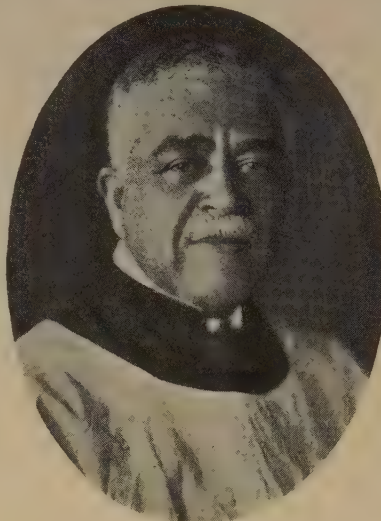
Several of Mr. Burleigh's compositions were rendered at the anniversary exercises, some on the organ, some by the violin, and others by the large choir. The choral numbers were: "Nobody knows the trouble I've seen"; "If there's anybody here like weepin' Mary"; "Deep River, my home is over Jordan"; "An'

I couldn't hear nobody pray"; "My Lord, what a mornin'"; "I hope my mother will be there"; "Let us cheer the weary traveler."

In the course of an eloquent address, the rector, Dr. Karl Reiland, said:

"There are thousands of people coming here and races upon races. Whether we may see it or not, each has a distinct contribution to make to America and the world. The Negro is more unlike the others and yet he can and does enrich all mankind with his music. When Mr. Burleigh came here thirty years ago, we recognized that he had a wonderful voice, but we did not know that we should have here, in him, the leading interpreter of Negro music. My Negro friend, my composer friend, Harry Burleigh, come up into the pulpit and stand beside me."

The audience which included great numbers of Negroes taxed the capacity of the large church, and hundreds were turned away. For the benefit of those who failed to gain admission the musical service was repeated on a subsequent Sunday.



HARRY T. BURLEIGH, A.M., MUS. DOC.

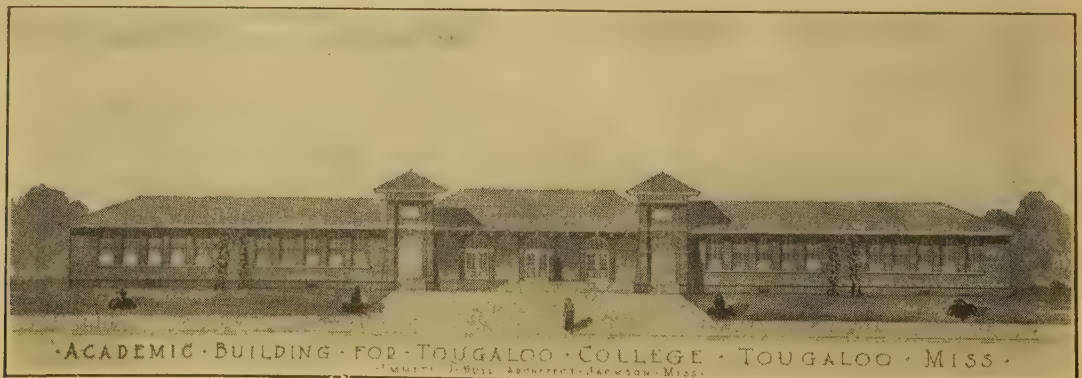
A New Building for Tougaloo

TOU GALOO COLLEGE, of Tougaloo, Mississippi, has for many years been suffering seriously for lack of a proper academic building. We are now encouraged by the recent action of the General Education Board, which administers the Rockefeller fund, to believe that the much desired new building is at last in sight. That Board has voted \$25,000 toward the erection of such a hall upon condition that Tougaloo gather a second \$25,000 from living donors, making a total of \$50,000.

The cut shows one side of the proposed building; the walls are low and the foundation strong—a type of structure made necessary by the peculiar nature of the soil. The structure resembles the capital letter "H" lying on one side. The central part will consist of an auditorium, having a seating capacity of five

hundred and fitted with stage and dressing rooms. At right angles from the front and rear are four smaller units for laboratory, library and classroom use. These five units will be connected with each other by outdoor corridors, well protected from the weather by roofs and overhanging eaves, supported by tasteful columns. Two open courts, each surrounded on three sides by these columned corridors, will form one of the building's most picturesque features, and the two towers flanking the front entrance to the auditorium will add greatly to the beauty and effectiveness of the design. It is believed that the building will prove economical in construction, efficient in operation and architecturally appropriate for a school of the South located out in the open country.

(Concluded on page 65)



NEW PROPOSED SCIENCE BUILDING, TOUGALOO, MISS

An Open Eye and a Mind to Work

By Principal WILLIAM G. PRICE, Gloucester School, Cappaosic, Virginia

ON the wall in front of me as I write is a picture of "Hope and Memory." Forward-looking Hope often supplies me with encouragement, while backward-looking Memory sustains me when the buoyancy of Hope lags. Today as I write it is Hope rather than Memory that points the way and you will have little of reminiscences and more of the work ahead.

The people we serve are leaving the rural South in larger numbers than we have seen here in over twenty-five years. The majority of those that go North are unprepared to make the most of their opportunities here in the South. What these will do under the more complicated and exacting conditions in the North it is not hard to see. Many, to be sure, will go up, but too many will go down in spite of the excellent service rendered them by institutional churches and other uplift agencies strategically placed here and there in northern cities. I see clearly that many benefits will result from the migration of a limited number of southern Negroes to the North, where they can see life from the northern angle, but when it comes to the removal of such a large percentage of the rural Negroes and the surrender of their small farms, foundations of independent living purchased at so much sacrifice, I remember Rome in the days of the Gracchi and have my fears.

The rural South, as yet so largely undeveloped, has, in spite of all its drawbacks, more advantages for the retarded rural Negro, a better chance to get in on the ground floor, than has any other section of our country. The rural South now, as never before, fairly bristles with opportunities for the man with an open eye and a mind to work. The open eye and the mind to work are true and indispensable yoke-fellows in any substantial uplift among the rural Negroes. One cannot attend here a single rural monthly court day



WILLIAM G. PRICE

at the county seat, where the countryside turns out, without seeing the "gold brick sellers" doing a rushing business among the unthinking masses. Truly there is no way to protect a person who cannot do his own thinking. There is, therefore, no let-up at our school in the demand for keen and persistent thinking, but we are stressing as never before a training in clear and independent thought and judgment. Yet, when one looks carefully at these "gold brick sellers" themselves, he sees the danger of keen thinking without a mind for honest work.

As we advance our goal is always receding; as we climb higher, summits appear before us. Our rural missionary school here has actually thrust upon it a task

and an opportunity greater than it has ever before witnessed. Our task today is not simply to get the Negroes to reach forward to higher ground, we are primarily to help them retain the foothold in the land for which they have toiled so hard and to continue their upward march. Through years of hardship we have come to understand the South, and know that to win there must be no going back. We must work it out on this line regardless of difficulties. Our present problem fortunately then is chiefly due to our previous progress. Our taste of education and democracy has developed into a thirst that is not at the present time, to a reasonable extent, satisfied. A sense of the inadequacy of the Negro rural schools is at the very heart of the unrest among our colored people. There are, of course, a multitude of causes for this unrest, but the one overshadowing cause is the lack of educational opportunities. Although the Southern Negro is putting more money into his schools than ever before and one sees here and there new and better rural school buildings, the schools are still poor and one finds a discontent and restlessness in view of these conditions, such as the oldest of us never before witnessed. The salaries of local rural Negro teachers are still lamentably small and fairly mark the inefficiency of the schools. At first our task here was teaching the people the need of a real education. Now they are eager to go forward, and we are equally concerned to offer them a chance for an efficient education. We have about discovered that one of the primary things to be done in educating a poor and neglected people is to increase their earning power.

The Negro here has had time to try out much of what he has received in the way of rural vocational education and knows that much of it must be taken in the spirit of Paul's definition of faith: "The substance of things hoped for, the evidence of things not seen." The time was when our men would stop work and listen by the hour to enthusiasts who told of big crops



GIRLS AT CAPPAOSIC, VIRGINIA

and large farm profits to be had so easily that the whole plan appeared almost fool-proof. Years of fruitless effort pursuing these will-o-the-wisps have taught the bulk of us rural folks that such glowing promises do not square with the facts. We are now educating children of parents struggling out of poverty who know from many sad experiences the short comings of learning the rural vocations through mere exercises, show agriculture and the like, in which an investment of five dollars often yields a return of but fifty cents. Such defective teaching has driven many intelligent young people away from the farm. And here let me say it is fruitless to attempt to keep country youth on the farm by giving them an education that offers no escape from the country. The country needs only to be shown at its best to hold a sufficient number of its promising youth. It has its own attractions and compensations and needs no camouflage to make it inviting to country young people. Negro youth do not mind remaining on the farm if shown by actual doers of the work that the farm is a good place to make both a living and a life.

Fortunately, our school confronted squarely with the call, "Show us the way," has cheerfully accepted the challenge and has had enough experience to know that we will succeed if we have an open eye and a mind to work and proper modern tools and implements. Some years ago we had boys pump into a tank by hand the water supply for a school home of over one hundred persons. Need it be said that we found this expensive and otherwise unsatisfactory? A gasoline engine was installed four years ago. Since then the boys have simply had to learn how to handle the machine while the engine has done the pumping and there has been practically no repair expense on the pump and engine in these years. A wood saw and engine are now similarly used. This year we are putting up a new barn to replace a dilapidated old one. Mr. A. F. Luffborough, builder for the American Missionary Association, finds our boys anxious for a chance to work on this new building. He tells me that during the many years he has been going about from school to school as a builder for the Association he has found no group of young men more eager than



THE NEW BARN

ours to learn the carpenter's art by doing real work with hammer and saw. It is almost pathetic to see boys so eager for a chance to do hard work at carpentry under efficient supervision just to learn how. We also know mere talks on poultry raising have nothing like the interest and value to boys that come from the actual intelligent care of fowls. My little boy of twelve is as anxious as the older students for his turn to collect the eggs and help care for the chickens. He likes to figure out and compare the profits received from the eggs we ship to commission merchants and the profits received from the eggs mailed directly to consumers. I wonder if this boy's notion of figuring out the profits does not point out the surest way to the best knowledge of poultry raising?

With a modern barn going up we are trying harder than ever to make our farm a model in economy and efficiency. To do this there is a pressing need of two good farm mules, a nucleus of a good dairy herd and a few modern farm tools—just the inexpensive, bare necessities to make our farm work efficient.

Nothing in It

By A TEACHER

IT was Saturday. From below came a confused sound of tramping feet and a hum of voices—high, low, shrill, the noise of an excited crowd pushing up the stairs, every one eager to be first at the goal. The Little Woman in the room above braced herself to meet the onslaught. Boards laid across the tops of empty barrels served as tables, behind which she did police duty as best she could to keep underpinning and superstructure together. Hungrily the crowding women peered behind the "counter," under it and even into the long-suffering barrels. Alas, they were empty.

"Melissa, heah, she say you all got

some cloes," said a large Negress, whose pitiful shoes were "more holey than soulful."

"We did have some, but they are all gone now," answered the Little Woman. "All we have left is shirt waists. We have plenty of those."

The shirt waist was indeed a comfort and might be compared in that respect to the one comfort of which the Negro always has a plentiful supply, no matter how poor he may be, namely, children.

The Little Woman had been repeating this experience every Wednesday and Saturday for several weeks, meanwhile worry lines upon her face were



ANOTHER BAR'L

growing. To disappoint these people was a bitter thing. They came a long way for help, bringing their children with them; they needed it sorely. The cotton crop for the last season had been very poor. Money was woefully scarce. The women had been looking to the sales-room as the source of supply of clothing necessary for themselves and their little ones, and now they were forced to turn away empty handed and in bitter disappointment to retrace their weary steps.

The children, looking up into their mothers' faces, saw little joy there and remained silent. The sight was enough to break one's heart.

And it was hard for us, too. These sales, which have helped so much toward the school finances, were bringing in nothing—for there was nothing to sell. Empty barrels!

To be sure the school building needed paint, and the windows were rather a poor fit for winter days, which do come even in the sunny South. But these were minor details. Money to buy food was the main

thing—then Jeanette and Shadie and Essie May and many others could work to pay their board and could finish the year at school if we only had the cash to pay them.

The barrels were empty. They have now been empty for several weeks. But we are sure that up North there is clothing for men, women and children, clothing somewhat worn but still serviceable, which is simply pining to get into a barrel and ride post haste by express to 'The Girls' Industrial School, Moorhead, Sunflower County, Miss.

We live down in the Delta,
By the river called Yazoo,
Where the soil is black and fertile,
Near the Mississippi too;
Where the floods, 'n bugs, 'n skeeters
An' sich ain't nothin' new,
But what we want is barrels,
And for these we look to you!



One Student's Letter

Talladega College, Alabama, February, 1924.

My dear Dr. —

This is not a business letter of the usual type, making known some service or seeking some favor, but an expression of sincere gratitude for the way in which you have spent your life.

I am just an unknown student among many who has read about you and heard of you from time to time, in connection with the American Missionary Association. The name itself, of this noble board, is almost sacred to me. Before I was old enough to go to school I heard my mother tell about the history of Ballard Normal School in Macon, Georgia. When she was a little girl away back in the eighties, Lewis High School was held in two framework rooms and in the basement of a church. Then it was wide spread that a good man from the North had given money to build a real school, and very soon the three-story brick building was begun in the name of Ballard Normal School, the only school which my mother ever attended.

I have gone through Ballard, and this is my last year in Talladega College. No one knows how dearly I love the institution for which you, Dr. Edwin C. Silsby, and others, have given your strength.

It was such a narrow escape that my race had before God came to us in the form of the various educational societies that I often pause and say, "Now, I ran a risk being born colored."

When we respond to the better sides of our beings there must come to everyone a desire "to expand," I phrase it. The work which you have done has given unto many the thirst for the best in life, and the fountains are sprinkled all about over the land. I am still thirsty, but I shall go into the field as a teacher somewhere next year.

One may read about the saints above, and of their exemplary lives, and I love the lives of the saints, but I cannot write any of them a letter. I can write you a letter, and you are as sacred as they were in their mortal lives.

As long as I live I will always honor and support the work of the A. M. A. I wish that Abraham Lincoln were living to see his unfinished work progress.

Very sincerely yours, —

(A New Building for Tougaloo—Continued from page 62)

The Executive Committee of Tougaloo College has decided that \$50,000 will not be a sufficient sum for the institution's real need; they have, therefore, determined on a campaign for a grand total of \$140,000, to be raised within three years, for enlargement and for current expenses. This campaign has been authorized by the Executive Committee of The American Missionary Association. It is proposed, in addition to the new academic building, to provide a greatly needed new dormitory for boys, furnish equipment for new buildings, laboratory apparatus, adequate water and electric light plant and sewerage system, etc. This means that, in addition to the gift of the General Education Board, \$115,000 must be raised within the next three years.

Tougaloo has been pronounced by the Episcopal Bishop Bratton of Mississippi the most important and useful Negro school in that entire state. Money could hardly be more wisely used than in building up such an enterprise as this.

Rev. Samuel F. Wentz, pastor of the People's Congregational Church of Winston-Salem, North Carolina, died at Winston-Salem on February 9, 1924. Mr. Wentz organized this church a little more than two years ago. He was well known as a minister of exceptional ability and he ranked highly also as an educator. He had been secretary of the Board of Trustees of Biddle University for twelve years.

The Santee Platform: For Indians we want American Education! We want American Homes! We want American Rights! The result of which is American Citizenship! And the Gospel is the Power of God for their Salvation!

The First Snowdrops

By SARAH LORENE ROBINSON

This playlet was written by a Senior of Dorchester Academy in McIntosh, Georgia. After reading the story of The First Snowdrops, she was asked to dramatize it, so as to be used by kindergarten children. Miss Robinson's home is near Dorchester; she has had no educational advantages or means of culture other than those afforded by that school. She wishes and hopes to attend Talladega College next fall.—EDITOR.

CHARACTERS

Old Man, or Winter.

Youth, or Spring.

Place—The home of Winter.

(Winter is sitting alone, muttering something to himself in a low tone.)

WINTER: Oh, it's wonderful to be great. What I have done in my life is something for me to think about. Do people ever think of my wonders, or do they talk of them? I wonder if anyone ever wishes for my greatness?

(A noise at the door and Youth enters.)

WINTER: How dare you interrupt me! Why do you break this silence?

YOUTH *(smiling)*: Everyone is always glad to see me, Sir, and—

WINTER *(breaking in)*: I am not! You are not so much. I am the only great man. I can blow my breath on the river and turn it to ice.

YOUTH: And I, Sir, can blow my breath on ice and turn it to rippling river.

WINTER: I can blow my breath on green leaves and turn them brown.

YOUTH: Well, I can blow my breath on a brown tree looking like an old man and you'll see tiny green leaves putting out. What more can you do, dear Winter?

WINTER *(angrily)*: I can keep the birds from singing and drive them to the South.

SPRING *(still smiling)*: I can call them back to sing their sweetest songs to me.

WINTER *(shaking his head)*: I can shake my silver locks and cover the earth with snowflakes!

YOUTH *(triumphantly)*: Everything that you do, dear Winter, I can undo. I can melt your ice, call the birds back that you drive away, and even turn your silver locks to water. Don't you think it would be better for you to go away until you are wanted again? Leave your little snowdrops behind so that everyone will know that you have gone for the year.

(Winter goes out leaning on his staff.)

YOUTH *(bowing gracefully)*: Welcome me! I bring thee nothing but happiness, sports and laughter. Winter has gone, but he left us his snowdrops as his last token of love. Since we have them, he won't return. So whisper it around that Spring has come at last.



Of One Blood

The Adult Study Book for 1924-25

HERE is a book by Robert E. Speer, D.D., on race relations that is broad-minded and tolerant, and at the same time fearless and challenging. The author faces facts, does not dodge any issue and yet thinks and studies in the light of Christian idealism. He summons the best scholars in biology and anthropology to the witness stand, extracts their best knowledge from them, and then arranges his evidence before the judgment seat of the great human, Christian standards.

Reading this book has the same effect on one's ideas of race as taking a trip to Europe has on one's ideas of his native country: it gives one a new perspective, a fresh revaluation, a more judicial viewpoint.

The chapter headings are these:

1. The Origin and Nature of Man.
2. The Idea of Race Superiority.
3. The Good and Gain of Race.
4. The Evils and Abuse of Race.
5. The Relations of Race to Color, Climate, Nationality, Language, Sex and Religion.
6. The Solution of the Race Problem.
7. Some Specific Race Problems of Today.

One should approach this book prepared for serious study, with an open mind, willing to accept any new idea if it seems reasonable, however much it may

differ from one's old accustomed ways of thinking. Conventional standards are challenged, traditional attitudes are questioned, until they shake on their foundations—if they have any. Prof. Franz Boas, the father and leader of Anthropology in America today, and Prof. E. A. Ross, the well-known sociologist, both call heredity an easy but uncertain explanation of group characteristics. This may be a new idea to many people, but it is not new to scholars. Prof. Hocking, of Harvard, in his great book, *Human Nature and Its Remaking*, writes on page 9 f. as follows: "Human nature is undoubtedly the most plastic part of the living world. Of all animals it is man in whom heredity counts for least, and conscious building forces the most."

There are no pure races today. Even the boasted Nordic race is a composite of the Caspian and Mediterranean races, according to Prof. Dixon, of Harvard, and Mr. Smertenko in the *April Current History*. Race is a convenient label for certain long established groups of peoples. The white man is white, the black man black, not because of a different blood, but because one lived for countless years in a climate that bleached his skin and the other in a climate that tanned his skin.

Mr. Stoddard's *Nordic Theology* and racial deter-

minism are perforated by this book in an interesting fashion. And our own standards of judging races as "superior" and "inferior" are seriously questioned. Are they Christian or commercial standards? Are they spiritual or material? Judged by the standards held up in the four Gospels, does the white race measure up to such a high mark and the Negro race to such a low mark as we are accustomed to think? There are greater differences within any race than the difference between the average of one race and that of another. There are brilliant men in the "lower" races, and morons and rascals in the "higher" races.

Six "solutions" are discussed, with the result that Christianity is the only permanent solution of the problem. This is the way of justice, the square deal, fair play, estimating every man not in terms of skin

and hair, but in terms of human values, character and ability, with all the help that can come from eugenics and other sound science.

The final chapter touches but lightly on the outstanding race problems before the country today; namely: whites and Negroes, immigration, Mexicans and Japanese, Indians and Jews, Latin America; and a brief resumé of race problems in other lands.

This book should be carefully studied by all who profess and call themselves good Americans. Unless this race situation in America today can be shot through and through with the white light of Christian idealism and fundamental democracy, bad days are in store for us. But under the banners of Christian principles there is hope. If this nation can be "fed with the ideas and the ideals of Jesus" all our great problems will find a happy issue.

The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for March and for the six months of the fiscal year to March 31.

RECEIPTS FOR MARCH

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923.....	\$8,310.64	\$2,615.38	\$13,467.45	\$24,393.47	\$5,449.41	\$29,842.88
1924.....	8,017.70	3,500.63	6,295.53	17,813.86	9,068.37	26,882.23
Increase.....	.....	\$885.25	.....	.....	\$3,618.96	.....
Decrease.....	\$292.94	.....	\$7,171.92	\$6,579.61	.....	\$2,960.65

RECEIPTS SIX MONTHS TO MARCH 31

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922-23.....	\$136,063.92	\$50,524.07	\$4,479.66	\$191,067.65	\$26,810.02	\$217,877.67
1923-24.....	145,704.81	\$53,332.82	8,055.83	207,093.46	50,875.66	257,969.12
Increase.....	\$9,640.89	\$2,808.75	\$3,576.17	\$16,025.81	\$24,065.64	\$40,091.45
Decrease.....	.....	.....	.....	.....	.....	.....

Designated by Contributors for Special Objects Outside of Regular Appropriation

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922-23.....	\$3,496.21	\$2,306.32	\$39,440.57	\$45,243.10	.....	\$45,243.10
1923-24.....	1,810.90	3,057.65	34,221.84	39,090.39	.....	39,090.39
Increase.....	.....	\$751.33	.....	.....	.....	.....
Decrease.....	\$1,685.31	.....	\$5,218.73	\$6,152.71	.....	\$6,152.71

SUMMARY OF RECEIPTS SIX MONTHS

RECEIPTS	1922-23	1923-24	Increase	Decrease
Available for Regular Appropriations.....	\$217,877.67	\$257,969.12	\$40,091.45	.....
Designated by Contributors.....	45,243.10	39,090.39	.....	\$6,152.71
TOTAL RECEIPTS.....	\$263,120.77	\$297,059.51	\$33,938.74	.....

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR MARCH, 1924

Income for March from Investments.....	\$3,733.03
Previously acknowledged	32,896.76
	\$36,629.79

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

CONGREGATIONAL HOME MISSIONARY SOCIETY

SUPERINTENDENT RICKER of the South Central District writes: "To have the privilege of forwarding checks for two Ford service cars in one month is unusual. One went to Rev. T. A. Edwards, at Chatham, Louisiana, and the other to the Vinita Larger Parish. We are very grateful for the cooperation of the Home Missionary Society in this achievement, and to the good friends, wherever they are, whose generosity has made this possible."

* * *

Rev. M. N. Sumner spent thirty years in the mountains of Tennessee preaching the gospel to the mountaineers. He traveled on horseback and foot 75,000 miles, delivered 40,000 sermons and addresses to 100,000 people. He is now unable to do this work, but his head is clear and his heart warm, and in spirit he is neither old nor tired.

* * *

A contribution of five hundred dollars was recently received from the Woman's Home Missionary Association of Massachusetts for the purchase of an automobile for Yellowstone Parish in Montana. The pastor of this large field is Rev. E. F. Clark, and his own car, which he has been using in his work, is entirely worn out. There are thirteen preaching points in Yellowstone Parish and the pastor and the people are most grateful to the W. H. M. A. for the gift which will make it possible for them to have services at least twice a month.

* * *

The work among the Finns done by the Home Missionary Society consists of nine churches, one organized mission, and a fluctuating number of preaching places, in some of which there is more or less organization.

In addition to the seven men who, during the past year, have given whole or part time to definite parishes, we have had the part time service of Rev. K. F. Henrikson as General Missionary, working for us last fall in Minnesota. He will continue to serve in that state as well as on the West Coast during the summer months.

* * *

Walker, South Dakota, is the first station west of McLaughlin on the Milwaukee Road. Rev. H. C. Juell recently visited this field and found a community where no religious services had ever been held. A hurried announcement brought all the dwellers in the community, with the exception of two, to the place of meeting. A Sunday School was organized, the care of the field being turned over to Rev. Joseph Sharpe, of McLaughlin. See the account of Mr. Juell's visit to Walker elsewhere in this section.

* * *

The following is an excerpt from a letter received from Rev. G. A. Suber, 96 Walnut street, Montclair, New Jersey, pastor of the Swedish Missions Church: "I am writing in behalf of my young people. They have been working for a long time to raise enough money for a pipe organ in our church. I find that

a new organ is too expensive, so we'll have to be content with a second-hand one if it can be found. If you know of any church wishing to give or sell an old pipe organ in good condition, I would like to communicate directly with the party concerned. We have a fine edifice in the very center of the town."

* * *

The Home Missions Council has carried on a follow-up work for Protestant immigrants in 1923, handling over seven thousand names, many being heads of families; referring to eighteen denominations about twenty-one thousand people. The Episcopal Church gave freely the time of Mr. Raymond E. Cole, which cut out the cost of overhead and enabled the work to be done for less than \$2,500. Arrangements have been made with the authorities at Ellis Island which assure better facilities for a larger work. The World Alliance is calling the attention of the Protestant churches in Europe to the work of this bureau of reference, and their cooperation will result in a quicker introduction of Protestant immigrants to American churches.

* * *

An example of a Home Missionary church which is achieving remarkable results through the Every-Member Canvass is the First Church of Humboldt, South Dakota, Rev. William S. Harper, Pastor. Mr. Harper writes:

"You will receive from us shortly a report of our E. M. C. in the effort to add anything possible to the contribution of plans in that line. I do not know that we did a single thing which is not on the list of helps sent out to the pastors. Yet we had a wonderful canvass and it has almost had the results of a "revival" among us. In results, it lifted the total subscription from eight hundred dollars to fifteen hundred dollars; obtained an increase in subscriptions from forty-eight out of fifty former subscribers, one, only, remaining the same; found fourteen new subscriptions; and pledged the subscribers to either a weekly or monthly plan of giving. The church voted to reduce the asking from the Home Missionary Society one hundred dollars, voted an increase of three hundred dollars on the pastor's salary, included the apportionment in the budget for the year and immensely increased the prestige of the church in the community. It never had been tried before and hence was a new experience to the church. Ten men became eternal converts to the E. M. C., asked to be made a permanent committee and to be led in a visiting canvass in the spring. I am inclined to value most highly the advertising or preliminary letters carrying the names of these ten business men, which gave the movement strength, as well as the whole-heartedness with which the men served, and the entire cooperation of the friends who unanimously fell in line and made the E. M. C. a memorable event here. This is our third year. Rev. W. S. Beard spent a day at Humboldt two years ago and was greatly impressed with the future of this community as he glimpsed it."

Natural
BridgeNear
Gallup, N M

A Live Program for a Live Church

By REV. LEWIS A. STARCK, D.D., *Gallup, N.M.*

GALLUP is situated where the famous "West begins." It is in the center of perhaps the most interesting region in this country—Zuni, Inscription Rock, Ice Caves, Navajo Country, Hopi Indian Village, Canyon de Chelly, Canyon Del Nuerto, Rainbow Natural Bridge, Petrified Forests, Grand Canyon and Mesa Verde National Park being within easy motoring distances.

The city is the dynamo for unusual and varied interests. There are forty-five thousand acres of agricultural lands. Over twenty-five thousand head of live stock and thousands of sheep range in the territory contiguous to Gallup. There are two of the largest lumber mills in the Southwest near the city. Five hundred railroad men help to make it the third best railroad point on the Santa Fé. A number of Indian tribes live near by. Among them are twenty-five thousand Navajos, many of whom weave blankets which bring them nearly two million dollars a year. In fruitful seasons the pinon nut crop yields another million dollar income. And then there are the fifteen coal mines employing one thousand eight hundred men; with an annual payroll of approximately three million dollars and producing three million five hundred thousand tons of coal a year. Several companies are now prospecting for oil and this may come to be a big industry.

Added to this scenic beauty and natural wealth, God has given the region a wonderfully healthful climate. These elements have made Gallup a melting pot of sections and nationalities. The West and South are naturally represented because of geographic proximity; while the Middle West and East have come largely for health reasons. Nearly fifty nationalities have been counted, but the Mexican predominates with about two-thirds of the population. Circumstances have made both groups a religious problem. Many people come to the Southwest to regain their health and are unable to continue the religious activities they had participated in at home. With health improved the church attendance habit is often broken. The vastness of the country has also had its effect. Men cannot remain narrow and bigoted in the great expanse of this marvelous out-of-doors. The grandeur of the scenery leads men to get out into the open, at

first easing their conscience with the thought that God is everywhere, and surely in His majestic mountains. Later, they may worship the handiwork but forget the Creator behind it. The foreign group is largely ignorant; easily moved by passion and controlled by designing politicians; and nominally Roman Catholic, although many have broken away and are now openly atheistic or indifferent. The problem of the foreign language is also a serious one, for with it usually goes the old customs and ideals of the mother country.

Broader-minded men I have never seen; more generous men I have never found; friendlier men I have never known. But very, very few of them were actively interested in church work three and a half years ago. Through no fault of either pastor or people, the church had had something like six or seven ministers in less than that number of years. At my first service in Gallup, although my coming was announced in both of the local papers, there were fifteen people present. Twice that number could not be found in all the Protestant churches of the city. There were never more than two men present the first six weeks at any one service and at two services there were none present except myself. Coming originally from the Middle West, where church-going was the rule and absence the exception, I was at first puzzled if not alarmed. I said: "God bless the women. We don't want fewer of them but more. But we cannot and will not get along without the men. And when we have the men I am sure that we will have the women."

In searching for something that might help the situation, I felt that the mere stereotyped form of ministry would not solve the problem. I felt, too, that I must go slowly if I would be sure of the support of my people, but I was confident that the church must make itself indispensable to the community before the people of the community would feel that the church was vital to them. I therefore accepted the County Secretaryship of the Red Cross for three years and became the county chairman of the Annual Roll Call for that time. I was chairman one year of the County Christmas Seal Sale and one of my women parishioners has taken over the work since. For years the city had attempted to support

a third-rate Chautauqua but always with a big deficit. For three years I acted as manager of a first class Ellison-White Chautauqua and made it pay for itself. The first year the church sponsored the enterprise; but since that time we have been able to make it a community one. I gladly accepted the invitation of one of the luncheon clubs to become its ministerial representative. I affiliated with the Chamber of Commerce. I was interested in the various fraternal organizations.

But while this gave the church prestige in the city at large it did not bring the people into the church services. I tried working through the children; introducing graded lessons and periodic social times. This helped a little. At length, after careful planning and numerous conferences and meetings, we decided to introduce motion pictures into the evening church services. To make the evening worship stand out in the minds of the people, we called it "the worth while service." Although we have the pictures, we have not sacrificed the worship spirit. We still have good rousing singing and special music, prayers, an illustrated prayer talk, scripture reading, a brief sermon, or at times a symposium on some live subject. We are now on our third year with this plan and the services are attended by an average of one hundred and fifty people, while the morning worship has more than quadrupled. Two years ago we introduced visual instruction in the Church School, showing a reel of Bible pictures, followed by a talk, at the beginning of the Church School session. This is in line with the best pedagogical science, which insists that we receive about eight times as much through the eyes as we do through the ears. It has solved our tardiness problem and increased our attendance from twelve the first Sunday of the present pastorate to about eighty. We feel that all good things are from God and should be used for God's worship and praise.

In order to keep our work constantly before the community, we have made large use of the local newspapers and have always found the editors most willing to cooperate. We introduced a Weekly Church Calendar and sent it through the mail on Monday to those not present for the Sunday service. To cut down the office routine I have purchased a mimeograph,

folder, addresspress, sealer and other machines. From two to five hundred postals and letters go out from the office each week.

While doing this we have not slackened our community service. We have an Employment Bureau which has found work for over four hundred and fifty people the last two years. We have distributed clothing to over eight hundred too poor to buy, while periodic rummage sales are held to sell to those who can afford to pay something. We feel that "Inasmuch as ye do it unto one of the least of these, my brethren, ye do it unto me." Many of the camps nearby have no recreation of any kind. The pastor, therefore, at a cost of over four hundred dollars, purchased a first-class portable motion-picture machine and each week goes out into the nearby camps and brings joy to hundreds of men, women and children each visit. A men's club was organized to study conditions. And the men have enthusiastically assumed the responsibility for the annual church meeting dinners for the last three years. The first time it was a general dinner; the second year an oyster stew with dessert, and last year a big fried "cotton-tail" dinner with all the "trimmings." The women have been organized into as vital a missionary study and working group as is to be found anywhere. They are planning shortly to form an Americanization class among the local Japanese.

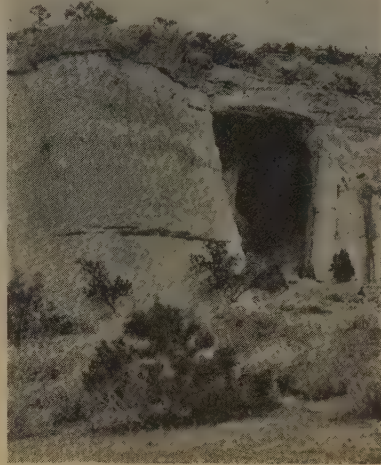
Although the church is a home missionary one, we believe that we shall find our life by losing it in service for others. The denomination has a mission school at San Mateo, eighty miles from Gallup, served by two most consecrated women. They are the only white people in the village of about five hundred population. The nearest doctor is thirty miles away and hence is seldom called because of the time and expense involved. We became interested in the town and, on examination, found that most of the children were underweight and sanitary conditions were bad. We were able to interest one of our doctors, a woman who had specialized in children's diseases. And with Dr. Lenna Clark and Mrs. Starck as nurse, we make a monthly trip to San Mateo and conduct a free medical clinic. It has so happened that on each trip we have saved at least one human life, and on one visit two lives were saved. The Gallup church has been supplying the materials to give the children hot choco-



HERDING NEAR GALLUP, NEW MEXICO

late twice a day. The increase in weight has been most gratifying. As the expense is large, the writer would be glad, indeed, if individuals or churches felt inclined to help with the cost of this work.

We have tried to make the message of the church thoroughly modern and progressive and yet warm and evangelistic. I have had men tell me that they had always believed in a church like ours, but they had never had one like it in the community before. One of the features started three years ago was an annual "Out-of-Door Sunset Service" in the hills ten miles away. Cars take the people out about half-past three Sunday afternoon. All enjoy a picnic supper together, and then at sunset a religious service is held, consisting of songs, led by an orchestra; Scripture reading, prayer and a sermon on some phase of the out-of-doors. It is one of the largest attended services of the year. Two years ago we started periodic Sunday afternoon "Every Member and Friend Visitations." They have greatly helped the spirit of good will and deepened the sense of personal responsibility. This fall the Sunday evening music message of the church has been augmented by a twelve-piece orchestra, under the direction of Mrs. Starck. It helps us to carry out our motto, "A job for everyone, and everyone on the job."



KIT CARSON'S CAVE NEAR GALLUP

In conclusion, I believe I can show that in losing our life we have really found it. The year before coming to Gallup the annual budget of the church was about one thousand eight hundred dollars. This year, although we have had a serious bank failure and other elements of depression, the budget will run over six thousand dollars. For five years before the present pastorate the missionary gifts amounted to ten dollars. During the last three years the missionary apportionment has been met in full, and this year the total gifts to all benevolent and missionary enterprises has been nearly one thousand three hundred dollars. For the ten years before the present pastorate a total of fifty were received into church membership and the church roll listed thirty-seven. During the last three years and a half one hundred and thirty-five have been added.

A short time ago I was talking with an old settler here. He said that he could remember the time when on Sundays there would not be over a half a dozen present in the Protestant churches, but twenty-five drunk in the gutters downtown. There is still much to do and when we see it we are sometimes prone to be discouraged. But when we review what has been done it gives us courage to go ahead confidently, knowing that with God all things are possible.



Salt River Valley Associated Parishes

By MALCOLM DANA, D.D., *Director of Rural Work*



My lines are again fallen in pleasant places down here in the great Southwest, a land that will always be reminiscent of our veteran and much-beloved Superintendent J. H. Heald.

His associate, Rev. R. R. Shoemaker, upon whom the Heald mantle falls April 1, summoned me to this "only land fit to live in." So here I am! As I read the newspaper accounts of disastrous sleet and slush storms in the East, and of blustering, blinding, bewildering blizzards in the Middle West, I find myself in a country of pomegranates and olives, date palms and fig trees, grapefruit, oranges and alfalfa, and of thriving cotton fields rivaling those in the South and as yet unbothered by the boll weevil. The natives hereabouts may be forgiven for holding that Moses stood on Mt. Superstition and not Nebo as he looked over into "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills." Nor are these latter providences altogether of the Almighty; they are due to man's conservation program of irrigation and the Roosevelt Dam. Such is the real wonder of it! The days of creation are not gone. God and man even now creating and working miracles on the soil, making the great

Arizona deserts to bloom and blossom as the rose.

An ever-increasing number of people is crowding into the Salt River Valley, where the country is so blessed in other ways that the boosters do not consider it dishonest, while describing its virtues, to omit all mention of sandstorms and summer heat. They tell of inhabitants who are thoroughly content because three seasons of the year Heaven has no attractions and during the other hell has no terrors. Dwellers in this paradise valley come hither to find health as the gift of the incomparable sun, air and climate. They make money growing citrus fruits which can be put upon the markets of California several weeks before her own crops are ripened and at prices always higher than the local products.

Congregationalists are here! When have they not been pioneers and openers-up of new territories? Alas, however, a large number of them have lost their identity and no longer cherish their one-time pride over their Pilgrim Congregational ancestry, nor do they feel that sense of mission which characterized the rugged faith and polity of the Iowa Band. Following the line of least resistance they have other communities where numbers, equipment and means are so large that it is easy to shirk the burden of helping to build up churches

of their own faith and order. Yet there was never a greater need for Congregationalism nor a greater opportunity. Thinking men and women and modern young people are increasingly seeking "freedom to worship God" undominated and uncoerced by medieval, dogmatic and sectarian beliefs and practices. Congregationalism in this section is even more largely made up of those who are Congregationalists through conviction than of those who were born Congregationalists and who remained true to their first love.

The Phoenix vicinity is fortunate in its leaders of the churches which are standing for the right of Congregationalism to its place under the sun. After two weeks of living with these choice souls, meeting their people and touring their fields, I am partisan to the big, forward-moving program contemplated in the Salt River Valley. Let me introduce these leaders.

To the extreme left of the accompanying picture is Rev. T. O. Douglass, of Tempe, a live little town situated eight miles south of Phoenix. He is a worthy son of Iowa's "Grand Old Man" and a fine example of a minister in love with his job and serenely content to stay by it through the years. The State Normal School is located at Tempe and the Congregational church interests more than its proportion of the professors and students as attendants and workers. The need at Tempe is for a renovated and enlarged plant to accommodate church audiences and the unusually effective Church School, now overflowing into the parsonage.

Standing next to Mr. Douglass is Rev. H. L. Jones, recently acquired from the Methodists, perhaps due to the influence of his young wife, who was a member of

Superintendent Shoemaker's church when he was pastor at Montrose, Colorado. Mr. Jones combines an



LEADERS IN THE SALT RIVER VALLEY WORK

optimistic and sunny disposition with the characteristics of a prospector and promoter in the interests of Congregationalism. He has mobilized a fine group of people at Union, four miles out of Phoenix, and they are already agitating the possibility of a church building. A lot on the paved highway has been offered for the purpose by a Catholic. Growth and development are in this direction and Union bids fair to become a strong church.

Rev. Archie Toothaker is third in the group. His disposition is entirely unaffected by the implication of his name. He has come to preside over the unique Neighborhood Parish, with its school—characteristic of Arizona's unexcelled rural schools—and neighborhood center. The community is four miles out of Phoenix, in the center of a prosperous farming region. An able and devoted corps of workers and an exceptionally large number of young people make the field one to be coveted. Church and school cooperate ideally, but there is need for a church building.

Standing next to Superintendent Shoemaker, who is at the extreme right, is Rev. J. C. Treat, of the First Congregational Church, Phoenix. He is struggling with the hard problem of mobilizing the people and building a program in a city where Congregationalism might soon be dwarfed into insignificance by other churches. He is hard at work, and, undoubtedly, is wondering if there is not some kind of religious emetic which, if given to churches of other persuasions, will make them disgorge Congregationalists they have swallowed up, so that the latter may join the choice band of workers in First Church.



THE ROOSEVELT DAM

Arizona is a state of big distances and of few and widely separated Congregational churches. I was privileged to sit in with the four men just mentioned as they talked over their plans for conquest, and was glad of the opportunity, at a second meeting, of seeing the energetic Shoemaker get into action. He seems to be gifted with a surplus of pep and punch as he hits on all eight cylinders. The quintet talked over the possibility of a coordinated team play to be employed in Salt River Associated Parishes for the following ends:

1. For fellowship between the leaders and people of the four Valley churches.

2. For regular meetings to be held at stated intervals, when leaders, ministerial and lay, may talk over the work of the entire Valley and make plans for a comprehensive and statesmanlike occupation of needy and strategic positions.

3. For securing cooperation between the four separate parishes in an enthusiastic team play, which shall produce a real denominational consciousness, pride of being, and feeling of a sense of mission.

4. For the discovery of talent and leadership to be used in an interchange of services which shall bring about a sense of loyalty to, and part in, the whole program of Congregationalism in the important Salt River Valley.

5. For the planning and carrying out of specific programs of religious education, evangelism, and social service with the use of the same corps of workers trained for the task.

6. For the securing of equipment to be owned in common and used for the good of all.

7. For imparting to cooperating groups a consciousness of being a part in as large, important and vital a work as that being done by any of the other, and larger, churches in the Valley.

8. For the putting of Congregationalism on the map in Salt River Valley and giving such a demonstration of ideal cooperation possible between somewhat isolated Congregational churches and people in a common drive for the imitation of others and of the denomination as a whole.

* * *

Problems of a Home Missionary in Rural New England

By REV. EDWARD LOUIS STANNARD, Dalton, N. H.

DALTON is a scattered community on the banks of the Connecticut River in northern New Hampshire. The population consists of farmers and people who work at the great paper mill on the other side of the river. Ours is the only church. Its members, like all the people of the community, are hospitable, lovable and loyal in their support of the gospel.

The pastor is a member of the American Legion and his creed is the preamble to the constitution of the Legion: "For God and country we associate ourselves together—to uphold and defend the Constitution of the United States of America; to maintain law and order; to foster and perpetuate a hundred per cent Americanism."

The church, the grange hall, town hall, parsonage and four other houses are in the center of the town. The grange hall is used for community purposes, but about two years ago, for some reason, it was allowed to become a source of social corruption. Dances were held there which brought a rough class from out of town, and rum runners and others of their kind did a thriving business outside the building while the dance was in progress. Boys and young men learned to drink and hard-earned money needed in the homes passed into the hands of people with no moral sense. Order was maintained in the hall by a few special police hired by the management. The pastor enlisted a deputy sheriff and aids, serving as one of the latter, to look into affairs. His life was threatened and several attempts to take it were made. On two occasions the parsonage was entered during dance nights, but he was able to defend himself in such a way that attempts at house breaking ended then and there. Finally some important findings were made and arrests and a trial followed. A fine was imposed and all efforts to try again that year to sell liquor were discontinued. The next season when the attempt was



THE PASTOR AND PARSONAGE, DALTON, N. H.



made injunction proceedings were started and the place was closed. No dances have been held there since. Moonshine outfits were found in the town and made away with, while heavy fines interfered with the desire to try again.

The pastor has since become personally acquainted with some of the men concerned in all this and they not only speak to him, but some of them are his very good friends and come to him for help and advice. All work together for the good of the community. On the sabbath and all times a gospel is preached which tries to interpret what Christ would have us know, and the truth is told fearlessly. The church officials have been splendid in their efforts to help.

At times there are sick people in the parish who are unable to have the aid of a physician. Then the pastor turns medical attendant, and in two cases has

saved victims from attacks of pneumonia. Whenever a pile of wood is to be cut and people are sick and cannot do it themselves, the minister, with the aid of some kind-hearted farmers, cuts it for them.

The salary is too small to support a family and provide all that a minister needs, so he does a great deal of working out by the hour in order to help out. Large city churches have come to his aid again and again by sending clothing at Christmas time, and no words can express the appreciation of this assistance, for it is only because of it that the pastor and his family are able to carry on.

Perhaps the great problem on this field is getting people to shoulder their share of responsibility in both church and community life. Frequently people fear to take an active part in law enforcement through fear of losing property by fire or of offending someone. The churchgoer is apt to consider his duty done after he has heard the sermon and made his weekly contribution on Sunday morning. The principal reason for poor attendance at our services is that there are many chores to tie the people down both early and late. For instance, the income derived from a farm depends largely on the care the farmer gives his milch cows. The pastor has been a successful farmer and has a realization not only of the economic situation but of the fatigue which comes from hard work on a farm three hundred and sixty-five days in the year. Therefore, if a farmer wants his herd well cared for while he is away on jury duty, he gets the parson to do it; or if he has a stony piece of ground to plow, the pastor may take hold and handle the familiar implement.

Many of the mill hands cannot come to church because they are obliged to work eight-hour shifts Sundays as well as week days. If the minister does not have a sympathetic attitude toward these people who find it hard to attend church services he had better drop his work and learn to understand human needs. Very often Sunday is the only day on which any needed work can be done about their homes. It has come to be the writer's opinion that carelessness in attendance is often due to the fact that people are obliged to work so hard in order to earn even a modest living for themselves and their families, they have little time in which to think of other things.

In the effort to make matters a little better, the pastor's wife has formed a Girl Scout Troop, and once a week she meets the girls and chums with them. She has also started a Cradle Roll and a Beginners' Department in the Sunday School. The pastor has a large class of boys between the ages of ten and sixteen. Other work on the horizon is a Society of Christian Endeavor. It is also our hope that representatives of different organizations may get together and make arrangements whereby certain evenings of entertainment for the community may be arranged. Boys and girls of the seventh and eighth grades and high school age have to go to a neighboring town to pursue their studies, so they cannot do much in the way of social work except during the summer months.

Order has come into the community, young men are getting married, settling in the town and attending the church. The pastor is devoting himself more and more to study that he may learn for the good of all, and he feels that the people are responding as best they can.

* * *

Cow Town

By REV. CLATON S. RICE, *Assistant Superintendent for Southern Idaho*

COW TOWN is not lovely to the eye; neither is it agreeable to the nose or soothing to the ear. Cow Town is just Cow Town, that is all, except that it has "degenerated," as the old-timers would say, into Sheep Town as well. It is located at the foot of the barren hills just below the irrigation ditch which furnishes water for the bottom lands. This open ditch serves other purposes also. It makes an excellent bathing-place during the sweltering desert summer. It also supplies drinking-water for most of the town, man, and beast as well, water deeply colored and rather highly scented, but none the less wet.

One look at the little town as a possible place of residence frightens most folks away. Unpainted, delapidated buildings, one straggling, shoestring street, a few discouraged poplars, unsightly barbed-wire fences, dirty corrals, "green" sheep pelts and cow hides drying on the fences, bawling calves, sad-looking cow ponies, uncovered ditches cutting across the street, a dance hall, two half-stocked stores, a bank, the school house in poor repair, the post office, and last, right up near the big ditch, the church—our church! One sniff, when the sun comes out after a pelting summer rain, of that familiar odor of sunbaked corral refuse and green hides and sheeped-over land, with a saving touch of pungent sage brush, one sniff is enough for most folks who have not learned to appreciate Cow Town.

And when the roundup takes place or when the sheep pass through after lambing, their bellowing and bleating have been known to drive women insane.

There are folks who live here though, real folks. The men, most of them, are rough looking and unshaven and rough spoken. The women struggle hard to keep up appearances, but it is not easy for most of them, except on Saturday night. Saturday night is a great night in Cow Town. Folks come in from miles around for the week's one "movie," with the dance following—of course the whole valley is there. Bootleg whisky, made somewhere out in the sage brush—plenty of it—women gaily dressed, men shaved and "slicked-up"; Saturday night is a gay Saturday night until four or five o'clock on Sunday morning. Cow Town must have some excitement. It has it, on Saturday night. The rest of the week may be drab,



MAIL DAY IN COW TOWN

but Saturday night invariably is one blaze of glory.

Sunday morning? The church bell rings—our church. Most folks sleep on. They are tired. Some of them are sick. The bell rings again, bravely and cheerfully. Still they sleep, children and grown ups. A dozen children come to Sunday School, sometimes eighteen. A few faithful folks, who are able to look beyond and above their daily work and pleasure, attend the church service. They sing and listen to the preacher, and pray—oh, how they pray that God will touch the hearts and open the eyes of those who "seeing see not."

"We love these people and feel that we must stay with them," the pastor's wife said that Sunday evening as we sat together in the cheerful front room of the parsonage. "They are good people at heart, but they have lived here so long that they can't see, they can't understand anything but cattle and sheep, work and sleep, and their few pleasures. We love them. We must, we must, make them see." In her eyes there burned the fire which illumines the eyes of saints and martyrs. "Sometimes," she continued, "the narrowness of the people, good as they are, and this little shut-in valley so far from the traveled routes, almost drive us mad. At times it seems as though God doesn't care and as though he can't see us out here by ourselves in this barren desert. We pray, we hope,

we work, and then we see those for whom we are struggling go down because of this environment. We wonder, then, sometimes, if God cares." There were wistful lines in her face as she spoke, and I confess that it made me feel that we had no right to ask any woman or any man of culture to contend with the deprivations these two were facing.

Her tone brightened, as she looked out at the setting sun. "Something always saves me," she continued with animation, "just as often as I need to be saved. Look!" She pointed to the West, her face lighted up by the last golden rays. "Look, oh, look!"

The tops of the hills across the valley blazed with golden fire. Slowly the clouds above them changed, in turn, to gold, while yellow flames darted across the sky. Almost imperceptibly, the low-lying hills near at hand shed their sombre colorings of brown for a regal purple. The clouds became a burning red, and then faded into the purple of the hills. Then the shadows came, faster and faster, transforming purple into black. And then—the night. We still sat there, we three, quietly. At last, out of the darkness spoke the pastor's wife, very softly: "I will lift up mine eyes unto the hills." "What is man that thou art mindful of him." "I know that my Redeemer liveth." God is here, and Christ is near, and these people need us. We will stay, for he wants us to stay."



Church Work on an Indian Reservation

By REV. H. C. JUELL, *Assistant Superintendent in South Dakota*

ONE cold day last February I stepped off the train at the little town of Walker. I found the depot unused, cold, and with a drift of snow across the floor. However, I was well prepared for whatever I might find. I had eaten my lunch on the train, had another in my grip, and would not need a room, since my train back would leave at midnight. I knew nothing about the place, except that the name "Walker" had appeared on the application for missionary aid from McLoughlin several years ago. I had made up my mind to visit the place and see if there was an opening for a Sunday School or some sort of religious service. Just about a week before I had organized a Sunday School and preaching point at Mahto, two stations west of Walker. I hoped I might be able to do the same at Walker.

While I was waiting a man came into the depot, evidently for his mail. I told him my purpose in coming. He seemed pleased to hear of my errand and said heartily: "Glad you came. We have been talking about starting a Sunday School. Come up to my store and have a talk with my wife." She proved to be an interesting person, who in former days had been active in church work in the vicinity of Aberdeen. She also was favorably impressed with the idea. I was invited to dinner and no old friend could have been treated more kindly.

Finally we worked out a plan. We decided to call a meeting that evening to consider the organization of a Sunday School. I started out to call on the people, seven families in all, and invite them to attend.

At the first home I visited I found the parents and four children. They had been brought up in the

Christian denomination, but had not attended church or Sunday School during the three years they had lived in Walker. The nearest church was at Selfridge, North Dakota, sixteen miles away and they had no car.

Their nearest neighbors lived in two box cars, set together on the railroad right of way. There were two children and the father and mother. They had been brought up in the Methodist church and were interested in having a Sunday School.

There were eight children in the next home I visited. They had attended the Baptist church before coming to Walker, six years before. During all that time there had been no religious services of any kind in the place and they doubted if there ever had been any.

One man, of whom I inquired concerning his church affiliations, said he scarcely knew what denomination he belonged to. At first I thought he, like many men in the west-of-the-river-country, belonged to the so-called big church of the outsiders. He explained, however, that he was a Bulgarian, and that in his country a person's religion was looked after by the government—that the citizens were members of the state church which changed from time to time. He thought he really belonged to the Greek Catholic church. His wife was a Presbyterian.

Then I came across a Lutheran family. I invited them to the meeting. The wife said that she had a sick baby and that her mother, an invalid, would keep her from being present, but that she felt sure her husband would attend.

I should have mentioned that before starting on my calling expedition the section boss had come into

the store. I learned that he was a Bulgarian and a Greek Catholic. His wife, I was told, was also a Bulgarian and unable to speak English. I assumed they would not be interested, but my friend the business man, assured me they would and asked him to come to the meeting.

There had been times in the past when I had made a pretty thorough canvass of frontier towns, and so few responded that no business could be done. Con-



A HOME IN WALKER, S. D.

sequently, my surprise may be imagined when all the adults in the place, with the exception of the mother with the sick babe and her crippled mother, appeared. There were present the Bulgarian wife, the Greek Catholics, the Baptists, Christians, Methodists, Presbyterians, Lutherans, and myself as a representative of Congregationalism. Every seat was taken, and I began to wonder what could be done if anyone else should come.

When there seemed a probability that there would be several people at the meeting I had arranged for a preaching service. The question of hymn books had to be considered. The wife of the business man thought she could find some and in a short time she had fifteen odd books. At the service I could not say, "We will sing hymn number 169," but substituted, "Let us sing 'What a Friend We Have in Jesus.' Kindly find the number in the index." There was no musical instrument, and when I told the congregation that I could lead the singing, they did not seem to believe me and no one would start the hymn. I remembered the story of the young man at the country dance who was asked to play the fiddle. He said if they could get him a fiddle he would do his best, although he had never played one in his life. I led in singing the first hymn; there was little difficulty in getting someone else to start the second one.

After the service a Sunday school was organized with thirty-five members. The wife of the business man was elected superintendent and Bible class teacher. She insisted on having the people present sign up as members of the class, each one agreeing to pay a fine in case of absence. Seven men and two women signed.

Then the problem of hymn books was considered. They could get along with the ones they had, but it was inconvenient. The business man asked what it would cost to buy hymnals. I told him about six dollars, and he agreed to furnish them. I carried the money with me when I left town and the books have been ordered.

Of course, they need a musical instrument. The possibility of the ladies getting together and making this their first objective was discussed. The idea was approved, but they are poor people and it will take them a long time to get enough money together to make the purchase. If some generous person could help in this it would be a contribution to a worthy cause.

The question of preaching services was considered at the meeting. I said I thought we could arrange for a meeting once a month, at least. It has been possible to do this, Rev. Joseph Sharpe, of McLaughlin, agreeing to go to Walker the first Sunday of each month. It is hoped they may be supplied more frequently after awhile.

Walker is on the Standing Rock Indian Reservation, and this has prevented settlers from coming in. But the land is now being opened gradually to settlement and families are taking it up. It is the expectation that a number of people will locate in the place during the next year or two. At present the store is doing its largest business with the Indians, and I had something of an insight into the ways of Indian trading on the occasion of my visit. The wife cared for the store a few days while the business man was away. The Indians had come in large numbers and she was telling her husband of her experiences. One Indian wanted a quarter of beef. "No, only five pounds," she insisted. "If Jim here he would give me a quarter of beef," said the Indian. "Jim said not to let any of you have more than five pounds," was the reply. Another Indian wanted a sack of sugar. "No, ten pounds are all you can have." Still another insisted on five pails of lard. "Only one to a customer," was the ultimatum. The trouble is that the Indian spends his money as soon as he gets it, and then buys on time until he receives more. If his credit were not limited he would never be able to pay.

When I came into this work, a little more than five years ago, we had one organized church, one Sunday School and one preaching station on the Standing Rock and Cheyenne Reservations. Today there are seven Sunday Schools and preaching units, with four organized churches, all on the railroad and at stations.



SUNDAY SCHOOL, WALKER, S. D.

Some of these places are small, but they are likely to grow into towns of fair size. I held services in one of these new churches on the Reservation the first Sunday in March. There is an Indian church at this point, in which we worship. There were more than thirty at Sunday School that day, one-third of them Indian.

children. I attended the service at the Indian church that morning and I found that I preached to more Indians than did the Indian minister. Plans were laid that day for the Indian pastor, a fine Christian gentleman, to help our church at its Easter service, since their pastor could not be present, having other churches to serve that day.

The work on the Reservations is strictly missionary. The few people on the field are not able to help largely on a minister's salary. Rev. G. E. Stayton, located at Trail City, is caring for five of the Sunday

Schools and preaching points, but, of course, cannot give much time to each place. His salary, naturally, is small; still, he and his wife are giving of their very best to the work. His Ford car, which has served him for six years, is giving out, and we do not know what to do about it. He is unable to buy another.

I have cited my experience at Walker as an illustration of conditions prevailing in numerous places in our land, places where the people are hungry for the Gospel but could not have it were it not for the timely help of the Home Missionary Society.



A Mountain Funeral

By CHARLES POOLE CLEAVES

My shoe might wedge between the door and threshold.

The clapboards dangle and the sills are bare.

The panes are puttyless, the blinds are broken.

The shingles chatter in the breezes where

The lurching chimney stands—

Corded and stayed with wire strands.

A pale smoke puffs through seams

That stained the roof with creosote in streams.

The ceiling's patched with paper. Through the curtain

The twinkling stars are sifted from the day.

A humming-bird might supper on the savings

Of those short years that wore her life away.

You'd think God cared for lilies more than women

And fed the champing cattle more than these,

Flinging rich autumn robes on hills, not humans

Whose scrubbing is the prayer that bent their knees.

She made a home where neatness baffled squalor.

You see the rough floor where her fingers dug;

The clean framed chromo. On the bedroom's bareness

A new, bright, braided rug.

The faces of her people are beside her,

Unanswered questions in their hard, pained eyes.

Pathos of patient minds no school nor altar

Lightens or comforts in so sad surprise.

They brought for her their love in city flowers

More costly than the summer flung away

And a last robe and couch in which to carry

Nothing but clay.

I never saw her at my church's door

Nor read the Testaments to her before.

What moves me is that bright rug's homely grace.

Hungry for life and light and love and mirth

She died ere motherhood could give them birth;

And all her dreams, unspoken, in her face.



North of the Black Hills

By REV. WILLIAM F. IRELAND

WILL you take a trip with me through our beautiful Spearfish Valley, lying just north of the Black Hills in South Dakota? Perhaps you will arrive over the spur of railroad which comes down through Spearfish Canyon, one of the beauty spots of America and as scenic a region as you will find anywhere. The railroad comes gliding down steep grades, around curves and "jack-knife bends," and after covering, say, seven miles of track, you can look up to a point several hundred feet directly above you and see the track over which you have just come. From some points of view you will see spruce and pine everywhere, virgin forests in the safe keeping of our Federal Forest Reserve. Then suddenly the scene changes, and now it is rock, sheer, precipitous walls of rock, hundreds of feet high, at whose base Spearfish Creek dashes and tumbles over rocks and into hidden channels.

Instead of this picturesque route into our little city, to save time you probably would leave the train at Whitewood, where a stage line makes connections, and brings you over the twelve miles of splendid state road. Perhaps I would meet you there in my Ford. Leaving

Whitewood, we immediately climb a steep hill, making nine hundred feet in a mile and a half. At the hilltop what a scene opens to our view! Off on the horizon are the Black Hills, tumbling against each other, shoulder to shoulder, Crow Peak, Spearfish Mountain, Roosevelt Mountain, the latter crowned with the monument dedicated to the statesman who so loved this region. Directly below us stretches Centennial Valley, through which we pass as we approach Spearfish, a town of some twelve hundred inhabitants, besides the four hundred students of the State Normal School, and another four hundred people living within a mile and a half of the city limits in Golden Valley, to the north, on small farms of expensive irrigated land.

Because of the wonderful scenic advantages of all these environs, and the opportunity for trout fishing in these rapid mountain streams, Spearfish is a great objective for tourists. They are very fond of our park, which lies at the river's edge, with its camping sites and all manner of conveniences, which will include this coming season a log cabin for the use of tourists, equipped with fireplace and other comforts.

Close by is the Federal Fish Hatchery, whence millions of baby trout are shipped to all points of the Middle West every year.

The distinguishing feature of Spearfish life is the State Normal School, which makes our town the center of culture for a region extending some two hundred miles—a school so strong that it draws students from east of the Missouri River, but whose special territory is to the north and west of us, stretching out into Montana and Wyoming. From the lonely farms and ranches of this region many of our students come, boys and girls whose only schooling hitherto has been in lonely prairie schoolhouses. To Spearfish Normal they come, and here they will enjoy the splendid library, the gymnasium, second to none in the state; the department of music and the department of dramatics and expression. What a change from the isolated farms from which they come! But those very farms have given these same boys and girls a splendid physique, for they live out of doors and on horseback, and where will you find finer specimens of youth?

It is this school which gives our church its rare opportunity, for here is a chance to mould the lives of people coming from so wide a range of territory. Spearfish Normal will give them a splendid education, there is no doubt of that. Will they carry back the impress of Christ on their characters? Many of those who come into touch with our work tell us that never before have they had opportunity to attend church or Sunday school. And now here they are in our Sunday school, a very few of them teaching classes, most of them in classes taught in several cases by members of the school faculty. So, too, you find them in the service of worship and in the Christian Endeavor Society. A goodly group! Yes, but all too few, for many are indifferent to church privileges. Then, other religious organizations are in the field, not only Methodist, Episcopal and Roman Catholic churches, but the Christian Science people, the Seventh Day Adventists, the "Church of God" and the Latter Day Saints. This west country is a fertile one for these last named organizations—for the most part very weak, but still dividing the field.

In spite of these difficulties, see the groups of wide-awake students getting new ideas and catching new ideals as they work with us. In the Sunday School is a class of young men taught by the president of the Normal School. Frank, earnest talks they have together over Bible themes and present-day problems in character-making. Here is a big class of young women, embryo teachers, and their leader, another professor, wise enough to use his pupils to take turns in teaching the class. The World Service School plan of missionary instruction affords the young people opportunity to learn much of the work for others which they, in partnership with all other Congregationalists, are doing. This department is superintended by a woman who has a passion for missions. And see the enthusiasm and eagerness with which the young people take part in the bigger pageants and dramas which they occasionally put on for an evening's program! Not only do they hugely enjoy themselves in such work, but they get across a great idea to the crowd which always gathers for such an entertainment. Then there are the Christian Endeavor socials,

which are lively affairs and crowd our small parlors to the limit whenever they occur.

The church and community owe a debt to these young people. They are setting a wonderful example, for men are not found in large numbers in our congregations. In mentioning this fact, the inheritance, the "atmosphere" of the region must be considered. In the early seventies there was the rush for gold, and the mountains and gulches hereabouts were filled with the gold seekers. Following on the heels of these adventurers came the cattle men. The valleys and prairies of the region were peopled by men who thought and dreamed and talked in terms of cattle. Gold hunters and cattle men are not notorious for their zeal for the church, and in consequence the prevailing sentiment was religious indifference. This tendency has been passed down from decade to decade, becoming, apparently, the special inheritance of the men.

When he took up the work the minister found a big group of fine men in the lodge. His membership was welcomed, his attendance was courted, requests came for brief talks—"Come and give the boys something to think about." His response to such requests led to his appointment as chaplain, the officers and members encouraged him to magnify his office, and there came many opportunities for brief addresses on deeply spiritual themes. The result was the growth of mutual confidence, which, with one or two other favorable circumstances, led to the formation of a men's class in our Sunday school. For over five months the class has been functioning with a constantly growing attendance and interest. The textbook used is Shailer Mathews' *The Message of Jesus to Our Modern Life*. A physician is the class leader. The men freely and enthusiastically take part in the discussions, and one is surprised to discover how much religion they have! As yet most of them do not remain to the service of worship which follows immediately after the Sunday school, but we are glad that so many have caught the idea of Bible study in a men's class.

I am writing during the Lenten season. Three different groups are meeting each week in the pastor's class for instruction in the meaning of the Christian life. One of these is for boys and girls, one for young people and one for adults. In each group we are having delightful gatherings. In the adult group are a few mature Christians to encourage the others. In addition, there are four men and their wives and two or three women, all inquirers after the truth. Often through my ministry I have conducted such study groups for boys and girls, but this is the first time that a class of adults has taken the course, and I have found it a most rewarding experience.

No mention has been made in this article of our splendid group of women organized for service. Their organization, the Ladies' Industrial Society, backs up the financial work of the church at every angle. They take a good slice of the local budget, they pay the women's share of the apportionment and do many extras, including, the past year, a hundred new church hymnals, new equipment for the kitchen, many repairs for the parsonage and even a Christmas gift to the minister.

With the Aid of an Automobile

By REV. HARRY R. HARRIS, *New Rockford, N. D.*

NOT even a Dakota winter can upset the plans of a minister who has an automobile at his disposal. It has enabled me to make a number of visits among families who live out in country districts and who have not seen a minister for a long time. One thing is certain, there is plenty of room for this kind of work. Distances are great and the roads poor, so it is impossible for them to have much of the service and comfort the church can give. Fortunately, the weather was favorable to this type of ministry for some months during the winter and I was able to make splendid use of my car. The trips afforded opportunities to meet a number of people.

I have been especially glad to visit Brantford more than the customary number of times, and I believe my visits have been helpful on more than one occasion.

Twice during the past few months I have held funeral services there. One of them took me more than twenty miles from New Rockford and involved sixty miles of travel in connection with the service. It did not happen to be the best kind of day for such a journey either, as the roads were covered with ice and were rough and rutty in many places. I was glad to be able to answer this call, for I believe the few words of help and encouragement I was privileged to speak were a real comfort to the young people who had lost their child. I have seen them once since the funeral and they are bravely facing another year, which we trust will hold less of sorrow and financial loss. If present plans do not miscarry because of bad roads, I hope to be able to be of real service to the folks who live at a distance.



The C. H. M. S. Treasury
CHARLES H. BAKER, Treasurer

MONTHLY COMPARATIVE STATEMENT

March, 1924	This Year	Last Year	Increase	Decrease
Contributions	\$10,586.90	\$14,031.64	.....	\$3,444.74
From State Societies.....	3,253.02	5,182.09	.....	1,929.07
Total	13,839.92	19,213.73	.....	5,373.81
Paid State Societies.....	1,493.89	1,839.96	.....	346.07
Net Available for National Work.....	12,346.03	17,373.77	.....	5,027.74
Legacies and Matured Conditional Gifts.....	\$6,887.66	6,314.94	\$572.72	.....

Twelve months from April 1st, 1923	This Year	Last Year	Increase	Decrease
Contributions	\$196,197.16	\$185,626.50	\$10,570.66	.....
From State Societies.....	73,534.70	72,394.71	1,139.99	.....
Total	269,731.86	258,021.21	11,710.65	.....
Paid State Societies.....	54,384.61	55,983.20	.....	\$1,598.59
Net Available for National Work.....	215,347.25	202,038.01	13,309.24	.....
Legacies and Matured Conditional Gifts.....	\$96,358.16	\$101,721.85	.....	\$5,363.69

THE fiscal year of the National Society closed on March 31. Contributions from churches and individuals were \$215,347, an increase of \$13,309, six and one-half per cent over the previous year. In the same period expenditures for missionary labor were increased by \$17,263.

Particular acknowledgment is made to all those who responded to the Society's appeal for extra contributions. The checks ran from \$1 to \$1,000 and were in many instances accompanied by warm assurances of interest in the great work of making the homeland a truly Christian land. Here are a few excerpts which have been gleaned from the letter of donors:

"Am glad to send my mite. Wish it might be multiplied at least by ten."

"I am in my eighty-seventh year and have been a member of Park Street Church since the year 1870. On account of deafness I have not been able to attend

services for many years, but have contributed to the work. I take the missionary magazine and read it through, so I feel acquainted with the work that the Society is doing."

"The Congregational Home Missionary Society will ever be much in my thoughts. I wish I could make my check one hundred times larger."

"I always think of this gift as going out to the frontier. There surely is need out there."

"It means some sacrifice. My earning days are over; next week I am eighty-eight. My income is not large enough to be taxed but I consider this a very important work."

To all, our thanks. And to the Massachusetts Home Missionary Society, too, which, in addition to its regular division of receipts, voted an extra \$2,000 as a special gift to the wide field.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately thirty-two per cent. Income from investments amounts to thirteen per cent. Contributions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen states the treasurer of the Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in cooperation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to

the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentage to The Congregational Home Missionary Society in the various states is at follows:

California (North), 2; California (South), 5; Connecticut, 50; Illinois, 9.8; Iowa, 30; Kansas, 5; Maine, 5; Massachusetts, 35; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 10; New Hampshire, 42.5; New York, 15; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

CONGREGATIONAL CHURCH BUILDING SOCIETY

An Attractive Service for a Village or Rural Church

By Secretary CHARLES H. RICHARDS

OUR smaller churches are often too modest and timid for their own good. An "inferiority complex"—to use a term from modern psychology—seems to seize them, and under its depressing influence they hesitate to secure certain advantages which they ought to have. They are too conscious of the things they lack. They have no great, splendid church building. They are few in numbers. They cannot afford to pay for a fine choir. Anybody coming to their church must expect a simple service which, however dull and uninspiring, was satisfactory to former generations.

Why so easily disheartened? A village or rural church is entitled to the best there is. It may have a church service as rich, beautiful and impressive as its sister church in the city if it will take pains enough. Why drift along with a dry, cold, uninteresting program, when it is quite possible to have an awakening, inspiring, uplifting service?

How can this be done? Get the church to choose the best possible Committee on Worship. This will doubtless include the pastor, the Sunday School superintendent, the principal of the high school, the president of the Ladies' Aid, a first-rate reader (man or woman), and one or two of the best musicians in the parish. They should consult the best Service books to ascertain the most effective methods already in use. If possible they should visit other churches in cities or large towns where the conduct of worship is most reverent and delightful. Perhaps, to secure similarity of procedure in the churches of the Pilgrim polity, they may decide to adopt the order presented in our *Book of Church Services*, published by the Pilgrim Press. At any rate, if they are as intelligent and up-to-date as we hope, they will be likely to agree upon the following improvements:

A Processional Hymn

Begin the service with a Processional Hymn following the instrumental prelude. This is far and away the most impressive and inspiring method of commencing the hour of worship. It enlists at once the interest and cooperation of the whole congregation. The first verse, faintly heard far away behind the closed door, arrests attention. The door opens, the choir marches in singing the second verse, and the congregation rises and joins in the song. Louder and louder swells the paean of praise, till everyone is caught up on the sweeping tide of song, and the voices of worship are like a silver sea breaking at the foot of the throne of God.

No other form of beginning the service can compare with this in dignity and impressiveness. Its thrill brings inspiration and enthusiasm. Every other method of commencing the worship seems tame compared with this. Anyone who has heard the great choir of one hundred and fifty in Oberlin entering the church, singing "Still, still with Thee when purple morning

breaketh"; or the large choir of a hundred in Wellesley, Massachusetts, enter the church singing "Jerusalem, the Golden"; or the choir of St. Bartholomew's, New York, enter singing "Ten thousand times ten thousand," will be quite sure that this is the most fitting as well as the most effective method of beginning the service of worship. Some choir-lofts were not planned so as to make provision for such an entrance, but probably arrangements could be made in most cases so that this would be possible.

A Chorus Choir

This means, of course, a chorus choir. That is decidedly the best leadership of church song. In former days some churches depended on a precentor or a cornet to lead the congregation in singing the hymns, but that period has passed. During many years highly skilled quartets held sway in choir galleries, sometimes warbling very sweetly, and the listening people criticized their efforts in silence. But that period has also passed; partly because it tends to make that part of the service a performance rather than an act of worship; and partly because it is too feeble and inadequate for leading a congregation in its praise. Modern anthems by the great composers are all written for choruses. If the chorus can have a good quartet at its center, for solo work and to encourage the less experienced singers, that will be well. But the splendid volume of voice produced by many singers is the need.

Fortunately it is easier to rally and hold a volunteer chorus in a village or rural church than in the city. People gladly offer their voices and their attendance as their contribution to the work and welfare of the church. Two experts are needed in the conduct of such a chorus. The organist should read music perfectly and play it exactly as written, and with proper expression. The choirmaster should be a good musician, drilling his chorus to keep exactly on the key, toning down or weeding out discordant voices, teaching them to attack the first note together and to keep time perfectly, drilling in expression so that the shading of loud and soft tones fits the words. Every community has some one who can become competent for the conduct of such a choir.

The young people may well be enlisted in this service. Those from ten to sixteen may form one unit of the choir, while maturer persons may constitute the second unit. A large choir representing many families in the community will tend to increase church attendance. A struggling and despondent church, under the inspiring leadership of a young, aggressive pastor, developed a choir of a hundred and six members out of the neighborhood. A new platform had to be added to the choir gallery to accommodate them. As they marched into the church singing "Onward, Christian

Soldiers," the effect was electric. It was not strange that the audience increased fivefold.

Another church, when the trustees one year had a spasm of economy and appropriated nothing for music, promptly put sixty sweet-voiced members of the church and Sunday School into the large choir gallery, had them well drilled in simple, unison anthems, trained them to sing the hymns with rousing vigor, and made the musical service notable and effective.

Should such a choir be vested? When that is possible it adds dignity and interest to the service. But it is not essential. Where it is not vested there should be harmony and appropriateness in dress. Hats should be dispensed with, and the dress of both men and women should be dark; or while the clothing of the men is dark, the women and girls may be all in white.

Sing the Best Words and Music

Only the best words and the best music should be used in the anthems and hymns. Censor the words of the anthems, and weed out the commonplace, the sentimental, the purely didactic and the pagan. Too many anthems have words that are not fit to be sung in church because they are not Christian in spirit. Censor the hymns and omit the gushing, the theological, the fantastic, the unpoetic. There are enough great hymns of the church, noble in thought and fine in expression which can be used to the exclusion of pious trash which is neither good literature nor good religion. Use no jazz music or jazz words in church, but let the noblest Christian ideals set to the noblest, most beautiful, most melodious music find voice in the sanctuary.

Give the People a Large Share in the Service

Let them participate in the reading, the prayers, the unison recitals and in the singing. In most of our churches they now join in the responsive readings and in the Lord's Prayer, but they would be more deeply interested if this list were enlarged. The Commandments (brief form), the Beatitudes, the Twenty-third Psalm, a brief statement of Christian belief, the General Thanksgiving, the General Confession, may be recited together by the entire congregation with propriety, and they will enjoy it. Led by the great chorus they can learn two or three good chants and sing them very effectively. No tune in a modern hymn book is too hard for them to learn after a few repetitions, and they will delight in the best. When President McKinley lay dying twenty thousand people on Broad Street, Philadelphia, sang from memory his favorite hymn, "Lead, Kindly Light," while waiting for news from this sick room. Yet the tune was regarded as quite difficult at first. A New York organist and his choir taught a great congregation to sing with enthusiastic delight, Horatio W. Parker's splendid tune to the hymn, "Rejoice, the Lord is King," without having the music before them. The vivid melody and strong leadership made that difficult tune easy. This was the fruit of persistent training and frequent repetition. You can teach any congregation to sing the hardest tunes in the hymn book if you try, and you may be sure they will like the finest things there. Let them teach sing three or four hymns in the service, and teach them the very best.

A Community Service

Make the service a community service. Do not let it be a sectarian service, held especially for the defense of the doctrines of a particular group. Do not let it be a service for church members only, so that those who have not yet declared their determination to live the Christian life will feel rather out of place in the meeting. Do not let it be an old people's service, so that children and young people will find it wearisome and no place for them. Let it be a service for everybody, as broad as humanity in its appeal, where every member of the community will find something to enjoy. The trouble with too many churches is that they are run by little cliques in the interest of their particular clique. They are exclusive in their spirit, and would be rather dismayed if the general public should swarm in upon them. But Christ sought the multitude. All types of thought, all conditions of life were in the throngs that listened to him, and he would have his church as eager for the outsiders as for those already within the fold. To make a community church we must have the community spirit. We must get rid of our narrowness and seek to have in the service that which will interest and attract those who have no habit of church going under the impression that the exercises in the sanctuary will be a bore. To enlist their attention, their interest, their glad cooperation is the business of the church.

The New Way of Life

Lay special stress upon Christ's new Way of life. He was much more concerned with the way men act than with the way they think. The community will be much more interested in his plan for making men nobler and happier than in speculative theories about his person. They will be glad to know how he proposed to drive fear and selfishness and sorrow out of human hearts and give them an insight of eternal realities. Practical helps for everyday living are what men want. The Master opened up a way in which if men will walk steadfastly there will be found strength and joy. It is a significant thing that Dr. G. Campbell Morgan has a series of twenty sermons on Christ's method of dealing with different sorts of men—"the Cautious Man," "the Intellectual Man," "the Skeptic," "the Politician," "the Zealot"—and that people pack the house to hear him. They might find the Master dealing with them heart to heart when such topics are treated.

Men will be glad, also, to find that Christ taught a community gospel. He intended to better social conditions. He was always talking about the Kingdom of God. He wanted not only good men and women, but ideal relations between them. Sympathy, justice, good will were in his program for social life. Men will be glad to find the church taking up questions of how to make a better town, a better nation, a better world. People will turn to the church with new interest when they find it trying to discover the way of life for the state as well as for the individual.

Interest the Children

Make the service interesting to children and young people. They constitute more than half the community. To attach them to the church by ties of

personal interest will mean much for the future. They are to be won, not by the compulsion of duty, but by a sense of delight in the service. If there is a junior choir, let them sing one anthem by themselves. Let the young people serve as ushers or in receiving the offerings. Encourage the children to come. One pastor gave to each one in his Sunday School a little text book in which to record the text and date of the sermon, with the offer to present a book to any scholar whose record showed that he had been present at church service forty Sundays out of the fifty-two. Eighty per cent of the school attended and received the books.

Let the children have their share of the preaching. Many pastors now devote four or five minutes to a children's sermon, and during the singing of the hymn preceding the sermon to the older people the younger children are permitted to retire. There are plenty of topics to interest children: "Boys of the Bible and Bible Boys"; "Girls of the Scripture Story"; "Great Bible Characters"; "How the Boy of Nazareth Grew"; "Habit"; "Temper"; "The Wonders of Nature"; "Doing Right and Doing Wrong"; "Chivalry"; "Our Animal Friends." There are numberless themes on which to interest and teach the children. And they will be delighted to find that the church is for them as for the grown-ups.

More Scripture

Read more Scripture in service. The passages need not be long. Usually they should not exceed ten or fifteen verses in length. But in the morning service let there be one Old Testament reading, and one New Testament reading. The two readings need not occupy more than eight minutes. The English Congregational churches make a much larger use of Scripture in their churches than ours do. We are in danger of being charged with praising the Bible but not reading it much. There should be a wider range in our public reading of Scripture, not limiting it to a few favorite passages. The great stories of the Bible should have their place, alongside of the stirring and eloquent message of the prophets, the striking narrative of the gospels, and the great ethical teaching of the Apostles.

Exalt Fellowship

Exalt the idea of Fellowship. The service is a get-together affair in which neighbors and friends rejoice in "the tie that binds." The service of worship brings us into close fellowship with our Heavenly Father. When the formal exercises are over the people should not hasten away with curt and unfriendly greetings. They should stimulate the warmth of closer friendship with each other as they linger in the intimacy of a great family. Tell the minister how much you enjoyed his sermon. Tell your neighbors how pleasant it is to see them, and how delightful it is to be in the household of faith. One successful church prints in its order of service after the final "Amen" has been sung, "Exchange of Greetings" as the closing exercise.

Good Cheer in the Church

Make the atmosphere of the church cheerful and happy. Long-faced religion is a thing of the past. We want no more Christians who sourly lament that this is the worst of all possible worlds, and who think a saint is the unhappiest of mortals. The church should

be the most optimistic institution in the world. Not that there are not many wrongs to be mended, many evil lives to be transformed, many crooked things to be made straight. But the church knows that God's world is not a failure, and he has no intention of soon destroying it in despair. It is his world, and working out its problems as he expected. He has launched a power in it through Christ which is gradually transforming it, and which will continue the work to the glorious finish when it will all be a Kingdom of Heaven. Christ's way of life will eventually be adopted by all people in the world, and his Kingdom of truth, justice and good will is to make earth a replica of heaven. The Christian is entitled to be an optimist for Christ was one. We ought to recover the "lost radiance of the Christian religion" of which Dr. Jacks has written.

Time Every Exercise

Time every exercise in the service definitely and let the pastor or leader hold each exercise strictly to its time. Like keeping step on the march this will make all the factors in the service move forward together with precision and harmony. The haphazard and careless method of procedure produces uncertainty and disorder. It is not difficult to assign a certain time limit to each exercise in the service, nor is it a hardship to live up to the prescribed program. It will be found to be a wonderful nullifier of tedium. There will be few yawns, and few proppings up of drowsy eyelids if a prompt and vigorous observance of a proper time limit is maintained.

A suggested schedule of time limits for the different exercises in the service is presented, which is entirely practicable as experience has shown:

Processional Hymn, four minutes; Call to Worship and Invocation, three minutes; Responsive Reading, four minutes; Hymn, three minutes; Old Testament Lesson, four minutes; Anthem, five minutes; New Testament Lesson, four minutes; Organ or Choir Response, two minutes; Pastoral Prayer, six minutes; Brief Response, two minutes; Offertory and Offertory Anthem, four minutes; Sermonette for Children, four minutes; Hymn, three minutes; Sermon, thirty minutes; Hymn, three minutes; Prayer and Benediction, one minute. This brings the entire service within the compass of an hour and twenty-two minutes, which is not too long for the morning service.

* * *

THE Executive Committee of the Church Building Society at its April meeting was able to appropriate six parsonage loans, six church loans, and nine church grants. This will make a lot of people happy in nine different states.

* * *

Rev. Frederick T. Persons, librarian of the Congregational Library, Boston, gave his lecture on American Church Architecture at Winchester Highlands, Second Church, recently, as a preliminary to the erection of their new house of worship upon a good lot which has been secured. Among the fine pictures shown was the architect's plan for the proposed church in the English Parish style, churchly, beautiful and commodious. A successful drive has been carried through for funds to finance the enterprise.

A Beacon Light in Harlem

By REV. ALEXANDER C. GARNER, D.D., *Pastor of Grace Congregational Church*

AT a round-table conference in a Congregational church in Brooklyn in the late fall of 1920, a group of Congregational leaders agreed that the time for aggressive work among Negroes in Harlem was at hand. I was present by invitation to hear the discussion and look over the field. Other meetings followed and finally a decision was reached. I was asked to assume the leadership of the new enterprise.

On June 1, 1921, my wife and I presented ourselves at the New York Conference office. We had made no reservations ahead. We wanted to experience the treatment of strangers. We found a place. Three days later we held our first conference in the Y. W. C. A. by courtesy. A week later we held our first service in the same place. We preached there for a year and a half. Then we were strengthened by the combining of the Grace Church with the former Harlem Congregational Church, the latter graciously dying that Congregationalism among Harlem Negroes might live.

There has not been a finer self-surrender in the interest of a stronger position for our church than that made by the Harlem Congregational Church now working with Grace Church as one, under the present name of Grace Congregational Church of Harlem, Inc. If ever Congregationalism is potent in Negro Harlem it will owe much to these brave and faithful people who died only to live a larger life. This proposed union gave impetus to both groups concerned; but a chain of chastening providences seemingly sent of God to test the character of the minister came in rapid succession. First, Mrs. Garner, the pastor's wife, was struck by an automobile; then the eldest son, after completing his college course, returned home and died within a month; then the former pastor of the Harlem Congregational Church returned from Brit-

ish Guiana and presented a claim for several hundred dollars, which was paid.

The new church was still without a home. The people were downcast, but the minister smiled on and prayed and worked and talked of Harlem's needs. The New York Conference, the New York City Ex-



PASTOR OF GRACE CONGREGATIONAL CHURCH, HARLEM, AND FAMILY

tension Society and the Congregational Church Building Society seemed to feel that a sufficient sacrifice had been made by the pastor and his people. So they aided the new congregation in the purchase of the Immanuel Swedish Congregational Church. Pastor Garner and his people moved in August 1, 1923.

From this moment people who had been either members or friends of Congregational Churches in the South began to look us up and the year 1923 yielded us 102 members. The people are rejoicing. The church now has a membership of 300. Its choir, Church School, young people's work, community work and various auxiliaries are functioning well. The pastor has a quartet that sometimes accompanies him on his speaking engagements. The building, thirty-four by ninety-six feet, has passed into the hands of its third owners. It is, however, admirably adapted to the work Dr. Garner wishes to do.

This work, founded by the New York Conference with Dr. Garner as leader, has demonstrated:



AFTER MORNING SERVICE, GRACE CONGREGATIONAL CHURCH, HARLEM

1. How it is possible for white and colored people to use alternately the same building for worship without friction.

2. How the colored people are willing to rally to the



INTERIOR OF GRACE CONGREGATIONAL CHURCH

Congregational Church when they see a possibility of success.

3. How the people of the neighborhood of all denominations show their appreciation of a church in their community. Grace Church is the only Negro church west of Eighth Avenue, from San Juan Hill to the Polo Grounds.

4. How we are being convinced every day that the work of the American Missionary Association is not lost if a place and leadership are available. Many graduates and former students of their Southern schools are in Harlem and in Grace Church.

5. How Negroes from all over the world feel a common cause. The West Indian Negro, whether British, French or Spanish, soon finds his place in the social order and settles down to peaceful occupation with the American Negro if we present the proper environment.

6. How a small church, and new, may set the pace for social well-being and racial aspiration if given an opportunity to work from a common centre in co-operation with our great sisterhood of churches.

7. How all of our white brethren may help to do the work of a great community through our missionary organizations.

8. How the Negro church is still the social center of Negro life—i. e., life worth counting.

Harlem, a section of New York City, is unique in 6000 years of history. The Negro section of Harlem is a modern phenomenon. It reveals more than anything else I have seen, the indirect progress of a people in a great civilization. It seems a wheel in the middle of a wheel. Where a polyglot white group once lived now a group of colored people live as occupants of the dwellings and apartments. The business houses are still in the hands of Jews and of Gentiles of Aryan stock. This fact works an economic disadvantage that is keenly felt. The group living in Negro Harlem is made up of our colored Americans and of others from British and French West Indies, Virgin Islands, Porto Rico, the Northern Coast of South America and a few

from Africa. These people are all more or less religious; but on coming to New York in ever increasing numbers they find no adequate provision for their worship. No denomination had given sufficient thought to religious facilities for the Negro in this new section of New York. The Negro church, however, was quickest to scent the opportunity and Methodist and Baptist churches sprang up in houses until they were strong enough to buy synagogues or church buildings vacated by fleeing white congregations. In the years Harlem has been open to Negro peoples only three or four new churches have been built—the others have bought old structures or are still worshipping in houses. The high cost of property is a hindrance, the difficulty of finding a suitable location is considerable and the ever-present, ever-open commercial recreation places become the centers of social intercourse for the males, and the movies and theatres for the females, and the churches scramble for the remaining tenth offering, in the main, inadequate equipment.

The Negroes in Harlem are getting all that their faith and sacrifice and that of their white brethren call for. The returns on our religious investment are too meagre chiefly because we have not put enough in.

The population of New York increases rapidly. The Negroes are steadily pouring into the city and are coming more than ever before. But though they are religious by nature, they could hardly be asked to build a church before getting a place to lay their heads, to say nothing of getting a home. Consideration of this fact leads our Congregational Societies to lend a hand not only to join with other evangelical denominations in carrying the burdens of the Negro problem in New York, but also to conserve much of the work already done in the South. Grace Congregational Church of



CHOIR OF GRACE CONGREGATIONAL CHURCH

Harlem is the answer to the query, "What shall Congregationalists do for our colored brethren in New York?" Grace Church is adapted to conditions of Harlem. It is evangelical, institutional and has a strong community spirit. It is the creature of New England will, Congregational adaptability and Negro social needs.

Some may ask what contribution Grace Church proposes to make to the solution of the race problem in Harlem. The answer is:

1. We propose to lift the prevailing standards of worship by an adaptable religious program that stresses training for leadership, loyalty in fellowship and co-operation for service. The basis for this proposed contribution to the community life we find in the Gospels.

2. We plan to keep open church seven days in the week for prayer, for conference, for service. Here is an example of a week's work in Grace Church: Sunday—An early prayer service at 6:30 A. M.; Church School at 9:45 A. M.; public service at 11 A. M.; Adult School at 1:30 P. M.; Junior Endeavor at 3:30 P. M.; Y. P. S. C. E. at 6 P. M., and preaching at 7:45 P. M. Then on Monday we have the officers' conference in the office room. A ladies' band, a community organization, rehearses in the basement. The auditorium is open for public meetings and concerts. A non-sectarian committee has charge of the community rooms (five small rooms, a porch and yard), where each day and evening classes and many other features of entertainment and help are conducted. On Tuesdays Miss Meder, of the New York Bible Society, and Miss Garner hold a class for children of all races. They teach certain fundamentals of the Bible, the Lord's Prayer, the Commandments, the Beatitudes, etc., and also Bible stories and Gospel songs. On Tuesday night we conduct a public meeting on issues of interest to our group. We have had already a discussion of the Haitian situation, and the Virgin Islands, and concerts. On Wednesday afternoon, Miss Meder and Miss Garner hold a mothers' meeting for both white and colored mothers. They sometimes serve refreshments. They discuss all sorts of subjects. Our Wednesday night prayer service is at eight o'clock. Other parts of the building are being used for other meetings—a Red Cross unit, a Masonic training class, etc. Thursday afternoon is used for a Girls' Club under the Girls' Service League, Inc. This is not a local church club and the girls come from all over the city, though the number is not large. Under Miss Elizabeth W. Martin's inspiring leadership the Girls' Service Club owns and operates a camp for colored girls at Towners, N. Y., fifty-eight miles out from New York City. Last summer she cared for eighty girls at camp. The camp was made possible by a conditional "gift-loan" of five thousand dollars by Commissioner Bird S. Coler. The camp is a race affair, but the majority of its trustees are members of Grace Church.

Friday, Saturday and Monday Fred J. Work conducts music classes. He conducts the music on Sunday and plays the organ also. He trains a group of young people and a male quartet to sing jubilee songs. Grace Church has a large area in which there is at the present time no other colored church.

We are trying to make it fulfill its mission. We have not gone faster than our official heads approved of, and we have received a great boost from the New York Conference that has put in three thousand dollars a year to help us to a footing in the great black belt of New York City. The Church Building and Extension Societies made it possible for us to have a house of worship. It is gratifying to state that the keenest interest has been manifested in this work by all our colored churches throughout the South. Few things have given impetus to Negro Congregationalism like the Northern response to the call for equipment for religious development in the last few years—Brooklyn, Detroit, Cleveland and New York are outstanding examples of Congregational sympathy with the Negro's religious aspirations.

3. We expect to see other and larger denominations having a larger following among black people, do bigger things than we are doing, because we had the courage to point the way. It is confidently expected that New York will have a fine Congregational Church constituency for the colored Harlem section. The people of Grace Church are profoundly grateful to the denominational societies and especially to the Congregational women of New York State.

The Church is also rejoicing that its pastor has had his sphere of usefulness enlarged by his appointment as Chaplain with the rank of Captain of the 369th Infantry N. G. N. Y. This is the old fighting Fifteenth Regiment. The pastor will have the religious instruction of about one thousand two hundred men. Congregationalism in Negro Harlem has a flying start. The money outlay has been about fifty thousand dollars, the debt is thirty-six thousand dollars. The church building and parsonage are valued at about sixty-five thousand dollars. The membership now is three hundred. The opportunity for the work of this church in Harlem is very great. We have many willing workers, and hope for rich harvests.



GRACE CONGREGATIONAL CHURCH
HARLEM, NEW YORK

THE CONGREGATIONAL EDUCATION SOCIETY

Half Truth About Youth

By HARRY THOMAS STOCK

MUCH is said in honest criticism of youth, but many appraisals consider only part of the facts. There are certain heresies in our thinking about young people which we ought to correct if we are to be effective in helping them and in enabling them to help us. The following are some of the half truths about youth which are current:

All Young People Are Idealists

Reference is made to the Student Volunteer Convention, to campus forums, and to the student fellowships for social betterment. It is probably true that there is more idealism on the campuses of our country than at any other place. But it is true too that practically all of the sins of human kind are also to be found among students. The humanitarian groups really enlist a small proportion of the students; the majority are preoccupied with athletics, fraternities, pleasure; the same kinds of interests which absorb adults.

They are right, however, who hold that there is more potential idealism in youth than in mature life. The business of the church is to conserve, develop and use this idealism. It has doubtless been instrumental in arousing that which already exists. The danger is that when the idealism of youth goes beyond the point called "practical" by "hard-headed business men," the church will frown upon it and either alienate youth or crush its high impulses.

It is timely to suggest two things: first, that when the boys and girls come home from college, no word or gesture give the young people reason to believe that parents are out of sympathy with the idealism of youth; second, that every church this summer give its students a chance to share in its activities—the really important activities.

Youth Today Is Not Highly Moral or Religious; It Is Not Interested in the Church

This is the opposite attitude from that just discussed. We are asked: Why do the young people not stay in Sunday School, why do they not attend the Christian Endeavor meetings, why do they absent themselves from the service of worship? Part of the answer is that in many churches the question does not apply; they are active in the work of the church. The other part of the answer is: Wherever youth is not interested in the church, that church should begin by taking careful inventory of its offerings to young people.

If we could but get at the thoughts and impulses of our own young people, we should find thoughts both moral and immoral, impulses both religious and irreligious. Parents too seldom have access to the inner life of young people. Boys find it easier to talk to other boys than to their fathers. This is tragedy of the first order. But when, in discussion groups, young

people do get together, it is usually found that there are yearnings and ambitions which are holy and noble. There are always some cynics and iconoclasts, but they do not represent youth.

Our churches often work harder to attract young people than the boys and girls realize. But in many cases these attempts are made from the standpoint of mature experience and vision, instead of from that of youthful interests and needs. Every church should try to discover just what its young people want and need, and its program should be built accordingly. There is no bigger field of service than that of the Sunday School teacher. The main need is to get our teachers to make this task a major one—one which will command strenuous thinking and activity. Our teachers must know their young people better; they must live with them during the week; there must be hours of thought and interest behind the half-hour spent with them on Sunday. And the counselor for the young people's society and the pastor have similar responsibilities.

Youth Has No Respect For Age

Many parents have been wounded because of the seeming disrespect of youth for the opinions of father and mother. Pastors are troubled and perplexed because young people seem irreverent toward the institutions sanctioned by age. There is no denying that youth is critical, often radical, and sometimes brutal in showing its disapproval.

But the young person will also complain that adulthood lacks respect for the personality of sons and daughters; that it rests content with what has been, and is unsympathetic with what should be; that it is unwilling to recognize that children are growing into maturity and that new ideas and abilities come with this growth.

The chasm between parents and children is often wide. It is not uncommon to find a similar situation between the grown ups and the young people within a church. The remedy lies in two directions so far as the church is concerned. In the first place it is advisable to let a representative of youth serve upon the church board and upon important committees. The results will show in two ways: the young man will come to understand the ideals and wisdom of age, and will pass on this new knowledge to the other young people; the older people, on the other hand, will come to understand the desires and power of youth. The result will be a better understanding of each other, and this will be the basis for a new and larger cooperation.

In the same way it is important that the young people's department or society should have adult counsel. This does not mean indiscriminate advice offered by every sage in the church. It is wise to have

one adult counselor, chosen for his sympathy, knowledge, and willingness to work. Youth needs the sympathetic advice and experience of age, and youth will accept it if properly given. *Almost any society of young people can be put into vigorous health if the right kind of adult leadership is available.* And sympathy and a willingness to learn and grow count for more in such a counselor than native genius or past education.

Youth Must Be Served

It has already been said that unless the church makes itself interesting and useful to young people it cannot expect their loyalty. But there is danger of overemphasizing the idea that we must always be doing something for young people. Especially when a child has grown to high school age is this true. He likes to pick his own clothes, and sometimes, at least, 'it is better to allow him to make his own experiment than to try to enforce adult ideas upon him. Youth does not like things handed down from above. Young people welcome cooperation in service rather than being perpetually served.

Our churches are just beginning to wake up to the fact that youth wants to do important things. The Woman's Boards were, perhaps, the first to realize this in a big way. Almost every secular "drive" or movement is now enlisting youth in some of the most strenuous parts of its program. The church needs all of the help that youth can give. Youth needs to learn by doing. The energies of our young people can be summoned for service in the local church, for community needs, for the denominational task, and for world service—provided the need is clear and the invitation is properly extended. It not uncommonly comes as a surprise to a church to find that certain young people are making greater sacrifices for benevolent causes than their parents are.

Youth Will Be the Leaders of the Church "When We Are Gone"

The chances are not very good that our sons and daughters will lead in the work of the church tomorrow unless they are trained in leadership just now. This training comes in two ways: first, the training in actual service within the local church; second, the courses of training provided by the denomination and other religious educational agencies (teacher training, community schools, young people's institutes, summer conferences).

It is no accident that most of the candidates for the ministry come from small churches; their interest in the ministry was aroused through the lay ministry which they performed as youth. The replies of students in theological seminaries today indicate very clearly that they were led into full-time Christian service because they were given responsibility in the Sunday School, the Christian Endeavor society, and the church itself. The way by which to train leaders for tomorrow is to train them today.

We are at an advantage over other generations, in that there is now available a variety of materials for the scientific education of leaders. The future of your church, as well as the future of your young people, will be determined to no small degree by the extent to which you use the leadership training materials and schools now within the reach of every church.

The Young People's Department of the Education Society is anxious to help churches, schools and societies in facing their practical problems. There are available to all who desire them, without cost, both general suggestions for the conduct of young people's work, and bulletins giving specific suggestions quarter by quarter. Any interested person may secure these regularly by writing the Department at 14 Beacon Street, Boston, Massachusetts, or writing the District Secretary.



Books as "An A-1 Investment" in Religious Education

By REV. HAROLD B. HUNTING

WE have all been talking for years about the importance of "workers' libraries" in Church Schools. Shall we not put the library down as one of the goals in our program for every church, even the smallest and weakest?

Moreover, let us not conceive too narrowly the function of the church or Church School library. There is need, not merely for books on pedagogy, psychology and Bible history, but also for interesting, character-building books for boys and girls. This is true even in cities where there are public libraries. These latter need the cooperation of every agency in the field if the right kinds of books are really to be gotten into the hands of the young folks who need them most.

Frank Cheley, in his book, *The Job of Being a Dad*, tells of a recent experience in a summer camp for boys. "Every one of the nearly one hundred boys who were there at that time had been urged to bring a 'good book' to camp, for the use of the camp on rainy days. Virtually every boy responded, but out of the one hundred volumes thus secured, less than ten were first-class. The balance was 'junk'; the cheapest of boy

fiction; the old dime novel in disguise, bound with board covers and graced by a so-called colorplate or two.

"The parents of our best boys ignorantly buy such books by the score for their boys every year—books that are a travesty on science and real life. Mental whisky they are—worse, moonshine—that blows out a boy's brains. Is this meeting the mental needs of a boy?"

Again, there is a field for our church library almost untouched in what the *Christian Century* calls the "tragedy of the illiterate layman." This journal points out that one of the chief reasons why some of our progressive ministers are finding the going so heavy is that so few of our laymen are readers. If more of them had read Fosdick's *Meaning of Prayer* and *Meaning of Service*, if more of them had read Ellwood's *Reconstruction of Religion*, or Sherwood Eddy's *Facing the Crisis*, or Nash's *The Golden Rule in Business*, there would be less ignorant opposition to the preaching of Christian ideals in industry and international relations. Let us make it our

job to get these books into our people's hands by fives and tens and twenty-fives where today we do it here and there by ones and twos.

The Church School ought to be concerned about this situation and telling its boys and girls about *real* books, such as *Grit-a-Plenty*, by Norman Duncan; *The Boy's Life of Roosevelt*, by Hagedorn, and *Men of Iron*, by Howard Pyle.

Of course, the task is hardly even begun when the expressman leaves a box of books in the church entry. Somebody must make it



ONE CHURCH SCHOOL WORKERS' LIBRARY

take upon itself the responsibility of the church library?



Every Day Religion

Glimpses of a Vacation School

After urgent request a busy teacher of week-day classes in religion, superintending community work, takes time to send us some pictures of her last summer's work and these are a few words she says about them:

"Here are some pictures of the Italian party. There is a whole history back of this, beginning with the attitude of contempt of 'Dagos,' extending through a study of Giovanni, an Italian sand table scene, a visit at the invitation of the Italian boys and girls to their mission where they sang Italian songs and showed us things they'd brought from Italy and gave us the kind of Italian sweets which are served at weddings in Italy. This was followed by an invitation for them to worship with us in our chapel and finally this party. Such fun as we had getting ready for it and such religious values! A real brotherhood spirit, for there was an added sense of togetherness within my own group of children, a spirit of co-operation with those adults who helped and an increased sense of togetherness with the larger group, i. e., the Italians. Could you have seen the two groups playing together you'd have loved the fun!

"One of the pretty after-results I must mention. After our visit to the mission, the primary children, in describing it all wrote: 'They have babies at the Italian mission. Sometimes they talk out loud and sometimes they cry. One girl put a hymn book over the

baby's mouth and the teacher had to carry one baby.' The little children in my group were so impressed that they sent toys and books for the babies, writing a note to the teacher: 'We think it is hard to teach with the babies. Maybe they'd like to look at these books!'"

Notes from a Church School Service Director

The enterprising Service Director—no, she is not willing to be called "Missionary Superintendent"—responds to our request for some photographs illustrating the work in a school of two hundred and fifty by sending better than photographs.

"We have all sorts of records, but no photographs except the pictures of the classes who give the monthly plays, but a photo doesn't tell much of the story, all the preliminary development and the follow-up poster and project. . . . We have, in addition, church calendars with service items reported. . . . Almost every Sunday there is one such item in the regular notices.

"This year we have ten rather good posters . . . Every month or so there is a 'broadcast' bulletin, either hectographed or mimeographed. . . . Many of these are letters from missionaries or items of interest about schools we have helped. Do you want samples of these?"

Among the samples the Service Director encloses is a letter with the introduction:

Do you remember J. S., Harvard athlete, 19—, the boy who asked King—to help him with the mission Ford—and didn't tip him either? Last March we sent him some carbon paper. He says Thank you!



THE ITALIAN PARTY

January 1, 1924.

Dear Friends:

Your splendid shipment of carbon sheets got here in good condition November 10. Being American-made and therefore first quality, and reaching me after such a journey, they are most specially welcome. They will be faithful companions of numberless hours of tapping out outlines of lectures as long as I am in S—. (He is half through a three-year term. Having few text books he must make many copies of his lectures.)

As I use them I shall always remember that they express the interest of the First Church boys and girls in what I am trying to do. With such inspiration, work that is ordinarily humdrum takes on new life. There's nothing like an understanding interest to set a fellow up and give him courage and the necessary vision. Thank the boys and girls for that!

Here is a "broadcasted" bulletin, covering a girls' school in Japan that this Church School has helped.

To MEET THE GIRLS FROM M—,
JAPAN

Did you bring something last December for their box? Marbles, or dolls, or text cards, or gingham squares for the high school girls to give out to the children of the kindergarten they're starting next summer?

And did you see the photo of two of the girls last month? Here's your chance to know them better—editorials from the first number of their high school paper—the Castle News, just out. It has also school and world news, jokes and exchanges, and a literary department—all beautifully hand written on rice paper in English as good as this:

"At the publication of this Castle News, our school paper is to be born. It makes us so happy, for there are many newspapers in this world, but there are so few which we should like to read. To our joy, our Castle News is to be made by our own powers, not others. It is good to know ourselves, to reflect ourselves, to do one thing by ourselves. We think we shall be able to unite our minds through the Castle News, and also to give the public our thoughts and develop them through it. Many other good things will be found while we are working to have it published. With much gladness we celebrate its issue."

Curriculum for Summer Vacation Schools

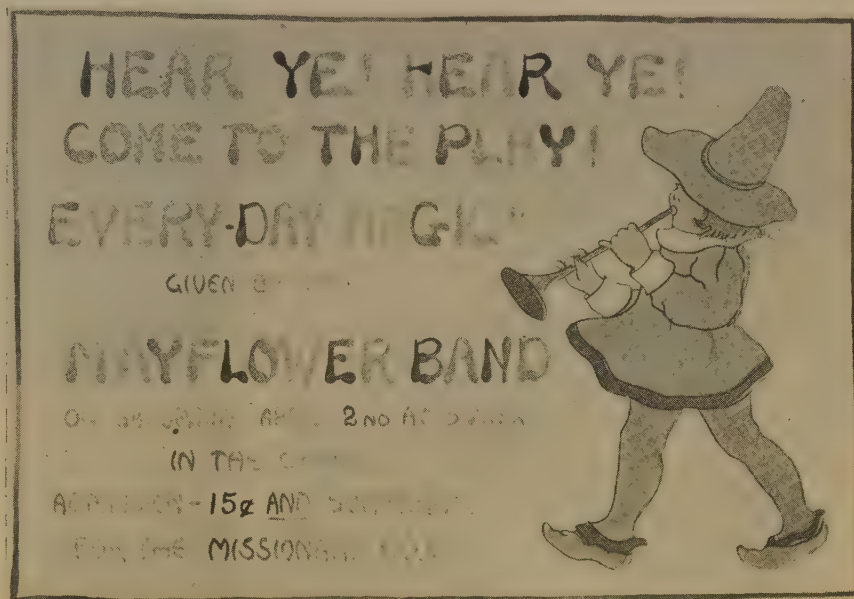
Such fine results have followed the use, in the past two summers, of the Program Book for week day classes that a leaflet has been prepared specially explaining how to use them in the daily summer classes. With the use of this leaflet the teacher is provided with Bible story material to round out each day's program.

The great merit of these Program Books is that they give in full detail the program for every day, each

program building toward a definite purpose in the life of the child. Story material is provided, the songs are selected, games chosen to suit each day's requirements. Employment is provided for the busy fingers of the children in building, pasting, painting or sewing the gifts which story and song have prompted them to prepare for far-away children, for sufferers near at hand or just for the dear home folks. And then there are club plans, discoveries to be made, dramatizations and the delight of poster making.

As there is no denominational angle in any of these books, they are specially satisfactory for community schools. They have proved themselves out in this service many times.

Following are the titles, the first four for children



ONE OF THE POSTERS FROM THE MAYFLOWER PROGRAM BOOK

eight years old and under; the other for those nine to twelve. "Knights of Anytown" and "The Rest of the Family" may also be used for nine-year-olds.

Danielson, F. W. and Perkins, J. E.—The Mayflower Program Book, \$2.00.

Danielson, F. W. and Perkins, J. E.—The Second Year Mayflower Program Book, \$2.00.

Perkins, J. E.—Knights of Anytown, \$1.50.

Perkins, J. E.—The Rest of the Family, \$1.50.

Perkins, J. E.—Leaders' Manual for The Knights of Anytown and The Rest of the Family, 85 cents.

Manuel, Joyce.—The Junior Citizen, \$1.60.

Send to Pilgrim Press, Boston or Chicago, for inspection copies.

MONTHLY COMPARATIVE STATEMENT

March, 1924		This Year	Last Year	Increase	Decrease
Contributions	.....	\$5,201.00	\$3,239.00	\$1,962.00	.....
Legacies	.....	.....	7,625.00	.....	\$7,625.00
Three Months from January, 1924		This Year	Last Year	Increase	Decrease
Contributions	.....	\$50,024.00	\$41,024.00	\$9,000.00	.....
Legacies	.....	202.00	1,183.00	.....	\$981.00

THE SUNDAY SCHOOL EXTENSION SOCIETY

The Service of Friendliness

By One Who Lives It

"DEAR MADAM:

I received your welcome letter . . . yesterday that was Arthirs birthday the second of May. We received your card for him. and we thank you very much for it. The twenty-ninth of May is Lillie's birthday. The papers that you send to us is "The Mayflower" "Fire-light" and some of the "Beginning Stories of Jesus," we are milking twenty-nine cows. I and Helen milk some.

Little Arthir was walking before he was a year old. It was the twenty-seventh of April.

I am twelve years Helen is eight Dorothy six, Lillie is four and will be five pretty soon. Mamma is 37. Papa is 42. Alex is 17. Fred is 15, Robert is 14, and Arthir is I a little man.

From your lovingly friend."

Such is the glimpse given of one family reached through the Home Department carried on by the wife of a Home Missionary pastor. This lady of the parsonage writes, "Be sure to count up the children! They live about nine miles away and never get to Sunday School. . . . I've been studying on where to begin to cut down for next year, for there is no limit to the possibilities and needs here. It is such a joy to help these people and their appreciation is fine. But the hard times are not over and they cannot afford to pay very much.

"We started on this work in a very small way by keeping hold of the children of the families that moved some distance from our church. Through this department we took lessons to homes as far as thirty-five miles from town. The work has grown on us. As we visited these folks they would say, 'We give our papers to our neighbor's children. They have nothing of the kind.' That opened up a field for us limited only by our time and means. There are six people who will join the church by the end of the year who are the fruits of this kind of service. However, these times of stress have caused us to retrench on this extension work, though I really feel it is the most important in our parish. To confine our efforts to the immediate vicinity of the church would mean going backward rather than forward.

"We have eighty-eight families connected with our

Sunday School, with an enrollment of two hundred and eighty-seven. Literature is sent to fifty homes where attendance is very irregular or impossible. To each family we send the three story papers, the Beginner's and Primary lessons and the Adult Home Department quarterly. I am confident we could double the list of children on our Home Department roll in any quarter, if we had the money to put over the work.

"During the four years eighty-seven gifts from fifty-two people, totaling one hundred and four dollars, have come in to maintain the work. The smallest gift from a child is treasured and recorded as carefully as the generous one from the head of the family.

"My Cradle Roll of ninety continues to grow by accessions of new members as well as births. As a rule we begin to send Sunday School lessons to the Cradle Roll tots when they reach four years of age. I believe in the value of sending story papers and lessons for the Beginners and Primaries. These stories are readable, balanced and interesting. What better way to touch a family living at a distance from the church than the weekly visit of a story paper? Friendliness is the need of isolated people and here is the way to show it. We receive gratifying evidences that the children develop first a sense of obligation, and close with that of loyalty to those who have shown an interest in them. On Easter we were made happy by receiving into membership four fine boys, two of them of the stature of men, who illustrated this very fact.

"Part of my work is sending birthday cards, as many as sixty going out in some months. It is quite an item of expense, but seems to be so heartily appreciated that we are loath to give it up. There are so many things we cannot do for our people, that we covet every opportunity of showing personal consideration. We certainly appreciate the help we receive from the C. S. S. E. S. which enables us to enter homes that need us."

It costs only \$100 a year to finance our share in this outstanding piece of Christian Service in lonely rural homes. Hundreds of such opportunities are awaiting action. Shall such needs be met?

* * *

Before and After the Fire

ON the wall of a restaurant in Los Angeles the words are written, "Some defeats are only instalments of victory." Dr. John Kelman expressed the same truth when he said, "When things have turned our lives upside down, can we, like Jesus, say, 'I thank Thee, O Father?'"

Down in South Carolina there are some folks who,

humanly speaking, ought to have been discouraged on a certain Sunday night in February. They live in and are a part of one of the most interesting and needy communities in one of the outlying districts of Columbia, where the Sunday School Extension Society has a human laboratory, an experiment station in missionary activities and religious educational plans.

For three years a much needed missionary work has been carried on, with the major emphasis on work for children and young people. On a lot provided by the city, a little church building was erected, plainly furnished, and used in a very practical way to gather in those who needed a cheerful, helpful religion. It was a place where Christianity was in action in a very vital way; where the unification of the Christian program was centered in a sincere desire just to reproduce Jesus Christ in the lives of others. It was, moreover, achievement through struggle,



BEFORE THE FIRE

gle, for the people are poor and making the most of life for the sake of their children.

To this Home Missionary outpost in the southland, there went for Student Summer Service in 1922 a Boston University girl, who felt that for her the strongest call in life was the opportunity to serve. For the summer of 1923, a Mount Holyoke graduate, taking post graduate studies at the Hartford Seminary Foundation, who wanted to invest her life most effectively for others, was commissioned for service. These splendid young women from Congregational homes, feeling tremendously the lure of the unattained, faced their task with a firm belief that every life should be judged by its best, not by its worst. Thus Christian consecration and the hardest kind of work helped many lives, and sent forth a thrilling story of Home Missionary challenge.

The message in *THE AMERICAN MISSIONARY* for last December on "Smoke from the Trash Pile," by Dorothy B. Robinson, S. S. S. '23, described what happened "before the fire." The message brings to

our readers the announcement that the little church is now facing an "after the fire" experience, without insurance, for the local companies could not give protection on a building next to the city trash pile. Meeting at present in the home of one of its members, with a new sense of the worth and power and permanence of all things Christian, the devoted workers are planning for a new building in a better location, giving liberally out of their pitifully small means, and going forward believing that they are not living for what they get or lose, but for what they are and may be, and for what they can do.

The summer of 1924 will find in this missionary parish, where consecrated young womanhood counts for service, another fine Christian college girl, well trained in every way, and who can lead in activities that range from a story hour to playing a pipe organ. A modest musical equipment is already in evidence, for one of the Columbia homes has provided a parlor organ to take the place of the instrument burned to ashes; some home-made benches have made their



AFTER THE FIRE

appearance, the hymn books were saved, and the lesson literature needs are being cared for.

A new meeting place must be provided at once and other special financial needs cared for, so as to get equipment for the worker commissioned. Here is the opportunity some Sunday School classes, Young People's groups, or individuals, are looking for to help in a special way the boys and girls of our homeland.

*Send for a copy of
"Smoke from the Trash Pile"*

❖ ❖ ❖

Getting Ready for Children's Day

ONCE more we are thinking about the second Sunday in June, and the specially prepared Children's Day Service, "The Church and the Children," is ready. The author is Miss Elizabeth Colson, a recognized leader in the field of religious education, and one also who is actively engaged in Sunday School work.

Sample copies with associated literature have been

mailed to all of our pastors and superintendents. Supplies are furnished free to schools which take the Children's Day offering for the work of the Society, or otherwise provide for it adequately in their plan of benevolence. Correspondence relative to the Children's Day Service and other activities of the C. S. S. E. S. will be welcomed by the Extension Secretary, Dr. W. Knighton Bloom, 289 Fourth Avenue, New York City.

THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief
and Thirteen Cooperating State Boards

The Annuity Fund for Congregational Ministers
The Pilgrim Memorial Fund

A Bird's-Eye View

THE offerings for the Boards of Ministerial Relief, State and National, in 1923, helped to provide pensions for 323 ministers. The fruits of their labors may be found wherever the flag flies.



They became all things to all men that they might by all means save some. The man whose face appears herewith is typical. He served chiefly among the coal miners in a mid-western state. For the sake of reaching the men he often worked in the mines as a day laborer. The picture represents him a bit younger than he now is, at seventy-eight years of age. There are many on the roll over

fourscore years of age, honored fathers of the faith.

Grants were also made to 345 widows. They bore the burden of maintaining their households on scanty incomes and were ministering angels beyond their own doors. The accompanying picture is the likeness of one who was for ten years a missionary in Ceylon, seventeen years in home missionary work in the central

west, and later in distinguished social service. Another such widow, eighty-two years of age, speaks of living on four hundred dollars and a "donation party." "Often," she writes, "we had no money and not much to eat, and the favorite text at morning prayers was 'Trust in the Lord and do good. So shalt thou dwell in the land and verily shalt thou be fed.' I hope I shall not live to be *too* old, so as to weary the patience of the Board of Relief." May the generosity of our offerings help them to realize that the provision for their age is the high privilege of our churches.



There are also a number of orphan children around whom the Board of Relief throws the strong arm of Christian fellowship until they are able to "run alone." Grants assist in maintaining them in the homes of friends or in public institutions while they continue their life in school. They are children of unusual promise and doubtless will render large service for the Kingdom.



The Church Cares

By REV. CLATON S. RICE, *Assistant Superintendent, Oregon and Idaho*

A CLERGYMAN about sixty years of age was walking briskly along the streets of one of our western coast cities one evening. For more than twenty years he had put every ounce of energy he possessed into his work. In the fast developing State of Washington, up in the new, boundless Alaska, in the fierce heat of southern Arizona, among the aggressive Mormons in Utah, out among the cattle men and sheep growers and miners of Idaho—few men in the ministry had been busier than he.

Now he was going to rest a little while. A song came to his lips as he hurried along. "Should auld acquaintance be forgot?" Of course not. His heart was in the town he had left. Most of his money was in the town, too. He didn't mind that. He had spent a good part of his meager salary in helping to pay for the church he had built. And the folks he had left, he loved them still, though it had seemed best for him to go.

As he hummed the familiar refrain there was a sudden jerk and he pressed his hands on his head. Something strange had struck him. He braced himself for a moment, standing like a sailor on a ship in a storm. Then he whirled and collapsed, as sudden darkness inclosed him.

The room looked strange to him when he awakened. Two rows of white beds, with women in white uniforms walking softly in the subdued light—what could it mean? He tried to remember. What was wrong? He opened his lips to call, but words would not come. Frantically he attempted to rise, but he could not move his legs. His arms alone responded to his will. He threw the covers off, waving his arms wildly. One of the women in white came to him.

"Here, here," she said sternly, "none of that. Keep quiet. You are all right."

He tried to speak to her, rolling his eyes and waving his hands. So desperately did he try that she came closer to him and looked down at him.

"Why, you have come to yourself, haven't you!" she exclaimed excitedly. "I'll call the Internes."

A young doctor came at once.

"Sure thing," he said. "The old boy's coming to himself. Wonder that he didn't die. I thought he'd pass out most any time, but there's a chance for him now."

He heard the words. What did it all mean? Yesterday he had been walking and today—his head hurt and his lower limbs wouldn't obey his will and he couldn't speak. What was the matter with him? At

last light came. A stroke of paralysis had laid him low. Picked up on the street and taken to the hospital, he had lain practically unconscious for three months. One day he heard the doctor say:

"His case is hopeless. He seems to have no money and no friends. Send him out to the poor farm."

How his Scotch pride rebelled! To the poor farm! He who had given his life in service to the church and to his people, to end all in the poor farm. To live out the rest of his days with the protected derelicts—the improvident, the incompetent, the dissipated wrecks. He, a college bred man, a scholar, in the poor house! He turned his face to the wall, hoping that he might die.

They took him to the farm. Despairing at first, hope leaped into being when one day he moved his right foot a little. Gradually his tongue began to loosen. He sat up in bed. Soon he could hobble around the room. There came a day when he felt that he could make himself understood well enough to dictate a letter.

A few days later the mystery of the disappearance of their former pastor was solved for a little group

out in an Idaho mining town. They were a thousand miles away from him. They were poor. But they went to him. How good it was to see them! They said:

"Surely, the church you have served for so many years will do something for you."

He smiled and said, in his pitifully broken voice:

"I shall spend the rest of my days here. The doctor says I can never get well. The church does not care. I gave all that I had to her—strength, loyalty and money. I am sorry that she does not care for me."

But the church did care. At last those who should have known long before heard. Word was sent to the Board of Ministerial Relief. Answer came: "Of course we care. Do all you can for him. Here is money. See what medical treatment can do. Help him to get clothes and other things he needs. We care a lot."

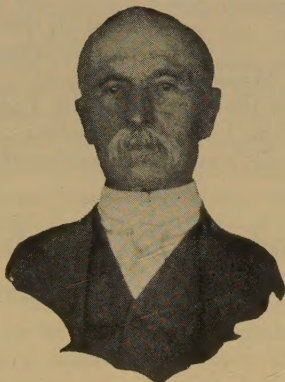
He'll never leave the poor farm. He wants to stay there, now that he has been there so long. The long corridor is his world now, and he does not want more. He has his friends there. But he is happy now, for he knows that the church cares.

* * *

The Executive Force

THE work of the Ministerial Boards has been growing with great rapidity. The Annuity Fund has already 1,944 members and assets of approximately \$1,500,000, and is moving steadily on to far greater proportions, involving extensive correspondence and large administrative responsibilities. The ministries of the Board of Relief extend in ever-widening circles from year to year. Recognizing that the executive force as now constituted could no longer carry these increasing burdens, the Boards have authorized the addition of an associate secretary. It is delightful to announce, as we go to press, that Rev. Harry R. Miles, for more than ten years pastor of the Dwight Place Congregational Church, New Haven, has accepted an invitation to this office.

For a period of sixteen years Mr. B. H. Fancher, vice-president of the Fifth Avenue Bank, has served gratuitously as treasurer. To his long and skilful service the Boards are profoundly indebted. The work, however, now involves such constant care that it appears to him and to the Boards necessary to appoint an active treasurer whose whole time may be given to the task, and Rev. William T. Boulton, who, since December, 1922, has been the gracious and efficient Financial Secretary, has been elected Treasurer. The investing of the funds remains in the care of the Investment Committee.



ONE OF OUR VETERANS,
81 YEARS OF AGE

The Month of May

THIS month is designated as the special period in church schools and women's organizations for presentation of the work of the Ministerial Boards. Special literature has been issued for this purpose. Its generous use will be greatly appreciated. The particular issues are:

1. The simple dramatization, "Sunset," from the skilful pen of Mrs. Flora A. Hawley, who writes in deep devotion to the cause. It is a capital and virile presentation. It may be used in connection with "Sunrise," by the same author for the work of the Sunday School Ex-

tension Society, obtainable from Dr. W. Knighton Bloom, 289 Fourth Avenue, New York.

2. An illustrated leaflet, printed in two colors, "The Veteran of the Cross," just off the press, may be obtained for distribution at any meeting. In briefest form and with exceptionally effective illustrations it presents the three departments of the work—the veteran, the widow and the orphan. All are asked to help in giving it wide circulation.

3. Stories: a. "Mr. Parson's Pension," by Jay T. Stocking; b. "A Good Scout," by William T. Boulton.

4. The booklet, "The Ministerial Boards—What They Are and How They Work"; and a printed program, "A Congregational Opportunity in Reverence." Address the Congregational Board of Ministerial Relief, 100 East 42nd Street, New York.

The Congregational Board of Ministerial Relief reports income for three months to April 1, 1924, \$51,479.18, a gain over 1923 of \$4,136.88. Total income in 1923, National and State Boards combined, was \$264,864.67, including gifts and legacies designated

for endowment and specials not available for current use. The average regular annual grant to a minister was \$286 and to a widow \$224. It is earnestly hoped that some advance may be made from this low standard in 1924.

WOMAN'S HOME MISSIONARY FEDERATION

Applied Christianity

Child Labor Amendment

WE are printing herewith a copy of the letter sent to the President of the United States, and urge upon all State Unions that they take similar action through the representatives of their state at Washington.

We urge that all women familiarize themselves with the laws for Women and Children in Industry in their own states, and take action by letter to their state legislature and by intelligent vote.

Apply to State and National Labor Bureaus for literature. Review the Home Study Books for 1923-24, and have a hand in making effective their theme: *Saving America Through Her Boys and Girls*.—Mrs. D. Foster Updike.

March 15, 1924.

Hon. Calvin Coolidge,
President of the United States,
White House, Washington, D. C.

Dear Mr. President:

The Congregational Woman's Home Missionary Federation, representing sixty-five per cent of the membership of the Congregational churches in the United States, is deeply concerned in regard to all matters

which concern the welfare for all who assure the prosperity and happiness of the nation in industry, particularly children.

The Federation approves the following bill providing for a Child Labor Amendment to the Federal Constitution which has already been introduced into Congress, H. R. 458, S. 258:

RESOLVED, by the Senate and House of Representatives, of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following article is proposed as an amendment to the Constitution of the United States, which when ratified by the legislatures of three-fourths of the several states, shall be valid to all intents and purposes as a part of the Constitution:

"The Congress shall have power, concurrent with that of the several states, to limit or prohibit the labor of persons under the age of eighteen years."

The Federation therefore respectfully petitions the President of the United States and urges that the amendment be enacted.

* * *

Program Topic—June

The Debt Eternal of the Church for the Religious Nurture of Childhood

THE Religious Education Survey taken a few years ago reported that two-thirds of the children and young people in the United States under twenty-two years of age are untouched by any definite religious training.

In 1923 the legislature of a Middle West state did something rather unusual: It passed a resolution which stated its conviction that a more effective program of religious education was the only hope of checking disorder and crime, and called upon the churches, schools and similar institutions to strengthen their program in this respect.

Do facts like these mean anything to us? Do we know the value of a Mission Sunday School in the crowded sections of our great cities, or out on the frontier?

We women of the Societies—have we the Christ touch? Do we remember that the Master said, "If any man offend one of these little ones, it were better a stone were hanged about his neck, and that he were drowned in the depths of the sea"? Can we make no sacrifice of time for such leadership?

"Can we save the little child of the burning sands of Arizona and New Mexico? Can we show God to the little boy of the frozen north? Can we lift the dusky little boy of the black race? Can we meet the stranger at our gates and take him and his children and teach them to love America and America's God?"

"Can we bring the children into the fold of Christ? Whose is the neglect in "Christian America" that allows a record of twenty-seven million children not in church or Sunday School?"

"A saved America holds the key to the world's saving. Each American, white, black, brown, red or yellow, needs the illuminating, steadying, soul-redeeming power of Jesus Christ, the Savior of men's lives.

"Let us ask for the Master's blessed touch, his powerful touch, the touch that takes away self ease, and come to the help of the Lord, to the help of the Lord against the mighty, until our land and the world is filled with his glory, even as the waters fill the deep. A saved childhood can bring this to pass."

Do we know that our Congregational share of the 27,000,000 not attending any Sunday School is 1,375,000? Do we realize that the race moves forward on the feet of little children? Do we take time to consider that one of the saddest pages in the history of Christian literature is the page that tells of the neglect of the spiritual nature of the child in our homes?

Program

"All of thy children shall be taught of the Lord, and great shall be the peace of thy children." Isaiah 54:13.

Hymn: "O, Child of lowly manger birth."—Rev. F. Q. Blanchard, D.D.

Prayer: Our Heavenly Father, help us to be willing to face our service for the unchurched children of our

country. May we have an adequate appreciation of our opportunity, responsibility and privilege. May the obligations of the Christian life so press themselves upon us in this regard that we shall go forward eagerly, lovingly, in the name and power of the Master who loved the children. Amen.

Scripture Reading: Matthew 18:1-5, 10; Mark 9:36, 37; Luke 18:15-17.

Hymn: "I think when I read that sweet story of old."

Question Box

How many members of the Woman's Society are teachers in the Bible School?

In what definite ways may we answer Christ's call, "Suffer the little children to come unto me"?

What definite service are you rendering that the children of your church may receive religious instruction?

Closing Prayer: Thanksgiving for the childhood which unceasingly touches our lives. For the children of our own homes who have never known anything but the love of earthly parents and Heavenly Father. For the children of the church who love the hours of worship and instruction, and who eagerly wend their way to the House of Prayer. Pray for those other children who need the touch of the Christian home and the Christian church, and pray that God will teach us how to love and gather into his household, and train for the Christian way, the boys and girls of America, that our lives may be filled with service for others. Amen.

At Work—1924-1925

An excellent account of the material available for home missionary study was given in the April issue of the AMERICAN MISSIONARY by Dr. Gates. It may not be amiss, however, to recapitulate here some of the points of special interest to our young people's workers.

THE general theme for the year's work is to be "The Way of Christ in Race Relations," a most timely subject, I am sure you will agree. The main study book will be *Of One Blood*, by Dr. Robert E. Speer. This will be a study of the world problems of race and a treatment of American race issues against this background. It will be excellent for adult groups and our more mature young people. A second book, *Adventures in Brotherhood*, by Dorothy Giles, Assistant Editor of *McCall's*, will be in more popular style and has abundant concrete illustrations of the need for better understanding among the varied races in America. The price of both of these books will be, cloth, seventy-five cents; paper, fifty cents. *Suggestions to Leaders* will be issued to accompany each book. The second book in particular should appeal to our young people.

For Intermediate groups there will be a book of biographical sketches by Margaret Seebach, giving the story of eight outstanding men and women of different races who have made distinctive contributions to our American life. I have been told that the title of this book will be *The Land of All Nations*, but I have not been able to verify this. However, the contents of the book are definitely settled. Its price will be the same as the books named above, and there will be a set of *Suggestions to Leaders*.

For Junior boys and girls, nine to twelve years old, there will be two books. One will be the second volume in the *Better Americans* series, which has been written by Mary DeBardeleben, Instructor in Bible at the University of Oklahoma. The book will contain not only study material on the thought of how people of many races have helped to make America better, but also material for worship, dramatization, activity and service. The second book, which I believe is to be called *Uncle Sam's Family*, is a reading book of home mission stories that has been edited by Dorothy McConnell. The price of *Better Americans* will be seventy-five cents; of Miss McConnell's book, one dollar.

For very little children there will be a picture story set (title to be announced later) which will contain five or six large pictures, with a story to accompany each picture. The price will be fifty cents. There will also be four picture sheets, on the Eskimo, Negro

Neighbors, Italians, Orientals in the United States; price, twenty-five cents each. It is hoped that all this text-book material will be on sale by the middle of April.

With so pertinent a theme for the year's work, and with such abundant material available, it would seem a most fitting time in which to launch an intensive campaign for mission study. Believing as we do that knowledge must lie at the basis of all intelligent or lasting missionary work or organization, may we not NOW lay plans for pushing this side of our work more vigorously than ever? Do you know with any sort of definiteness how far the young women, the 'teen age girls, the juniors and the little children in the churches in your state are receiving missionary instruction? This does not always mean that they must be organized in groups especially created for missionary study and service, but are those activities in some way made a part of whatever organization they have? If they have no organization, cannot you take the initiative in forming one that will meet this vital need in their lives? Cannot 1924-1925 be a banner year in the number of groups that are doing real work along this line?

* * *

Lord, help us to teach the children
The work thou 'dst have them do,
So they will be most willing
To study their task anew.

Oh, may we teach them rightly
That to work for thy children here,
Is the greatest joy of service
To be found either far or near.

And then, having *worked* and *studied*,
Thy will of a task well done,
May they see the fun of playing
After saving thy little ones.

Lord, help us to teach the children,
That to give of their money and time,
Is the greatest work of the Master,
Be it penny or dollar or dime.

MRS. REX W. DODGE.

Reprinted from *Congregationalism in Maine*.

THE FOUNDATION FOR EDUCATION

Among Our Institutions

ON the twenty-sixth of March a very important meeting was held at Winter Park, Florida, and plans were set on foot to make Rollins College a union Christian institution, under the patronage of three Protestant churches, namely, Congregational, Presbyterian, U. S., and Presbyterian, U. S. A. A committee, appointed by the three church boards of Florida, agreed to recommend to their respective church bodies and to the Board of Trustees of Rollins College the following basis of cooperation in the management of the institution:

1. Rollins College shall be a union Christian college.
2. It shall be conducted by a self-perpetuating board of trustees of twenty-four members, six of whom shall be elected from those nominated by each of the above mentioned bodies, and the remaining six shall be elected at large by the eighteen who are chosen by the church bodies. Eight or ten nominations shall be submitted by each church body when the six from such body are to be chosen, and a proportionate number shall be nominated when a smaller number are to be selected.
3. The present Board of Trustees shall proceed at once with the election of a president, who shall, in cooperation with the Board of Trustees, the churches, the alumni and other friends of Rollins College, organize a movement to liquidate the debts, provide for the annual deficit for the next three years, and raise funds for the rehabilitation of the plant.
4. The Board of Trustees and the President of the college, in cooperation with the churches, shall inaugurate, as soon as feasible, a forward movement that shall include endowment, campus and building needs.

The plan as proposed was later adopted by the Board of Trustees of Rollins College. Rev. George Irving, Religious Work Secretary of the International Committee of Young Men's Christian Associations, was invited to become president and set in motion machinery that shall make Rollins College a school sponsored and supported by the three churches above named. It is confidently expected that the college, now having endowment and physical resources of approximately a million dollars, will soon be out of debt and entering on an extensive program of considerable magnitude. It is a significant thing that these three church organizations can unite in furthering Christian education in the Southeast. In helping to bring about the union, the Congregationalists have sought no selfish advantages, but have shown a willingness to share equally with the other churches the benefits and burdens of union. In this enterprise possible competition gives way to cooperation in the advancement of the common work. A fine spirit of fellowship obtains in Florida, due to the sound and sensible counsel of Messrs. Keller, Vincent and Pound, the Florida Conference Committee.

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As a result of numerous conferences, a request came to the Foundation to finance a thorough audit of all accounts of Piedmont College, with the understanding that the vote of the trustees, already passed, shall be carried out in successive annual audits of all accounts.

Dr. Jenkins, President of the school, is reorganizing the work in such a way as to place heavy responsibilities upon Dean Rogers and Professor Percy, the newly appointed business manager. He will inaugurate a careful survey of the industries of Piedmont, including the farm, laundry, planing mill, plumbing shop and printing plant, with a view to putting them all on a strictly business basis. It is proposed by the management as speedily as possible to liquidate the present indebtedness and bring the productive endowment of the college to a quarter of a million dollars. Piedmont College has a reputation, North and South, for strong intellectual work and for fine Christian spirit.

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A move is on foot to make Billings Polytechnic Institute, Billings, Montana, a high-grade junior college and to bring it under the joint control of Congregationalists and Baptists. A meeting held in Helena, Montana, recently and participated in by prominent representatives of the two churches, reached the following conclusions and findings:

1. Billings Polytechnic Institute has a distinct mission in Montana in providing future leadership for church and state and in giving our boys and girls the advantages of Christian education.
2. The field of Billings Polytechnic Institute rightly includes, in addition to Montana, Wyoming and the western parts of the Dakotas, as shown by the conclusions reached in a report by Professor Kelly.
3. Inasmuch as Billings Polytechnic Institute has already developed a plant valued at half a million dollars and a "living endowment" of \$60,000 to \$90,000 annually, it seems clear that, with the additional support that the Baptist constituency would bring, it would be possible to satisfy all creditors of the school and place its financial policy on a basis which would commend itself to the educational boards of the two denominations concerned.
4. We believe that the government of Polytechnic, in keeping with schools of Baptist and Congregational affiliations, should be vested in a Board of Trustees. In keeping with the principle of autonomy held by these two denominations, the Board should be self-perpetuating. We recommend that the Board consist of thirteen members, four Congregationalists, four Baptists and five members at large. The membership at large may be made up in part by either Congregationalists or Baptists or both, but in no case shall adherents of either denomination constitute a majority of the Board. We recommend that the initial denominational representatives be nominated by a committee representing the Baptist Convention and the Congregational Conference.
5. We would recommend the development of a Junior College of high standing as an immediate goal.
6. It is the belief of the Joint Committee that the Baptist and Congregational Churches, because of their common heritage, similar polity and mutual respect each for the other, would work together efficiently and happily.

After conference with the national agencies of the two churches, the cooperative movement will probably be launched. The President of Billings Polytechnic Institute is Mr. W. E. Lougee, who has interests at New Bedford, Massachusetts, and Candia, New Hampshire.